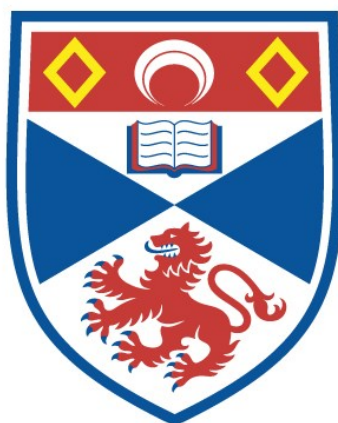


**THE RELATIONSHIP BETWEEN PREACHING AND OTHER  
MINISTERIAL FUNCTIONS AS VIEWED IN THE WARRACK  
LECTURES ON PREACHING, 1921-1971 : PLUS A  
COMPARISON OF THESE VIEWS WITH SELECTED  
WRITINGS BY BRITISH AUTHORS OF HOMILETICAL AND  
PASTORAL LITERATURE IN THE FIFTY YEARS PRIOR TO  
THE WARRACK LECTURESHIP**

Richard Rehfeldt

A Thesis Submitted for the Degree of PhD  
at the  
University of St Andrews



1975

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LECTURESHIP

A Thesis Presented To The Senatus Academicus  
University Of St. Andrews  
In Partial Fulfillment Of The Requirement For The  
Degree Of Doctor Of Philosophy

By  
The Reverend Richard Rehfeldt  
Advisor: The Reverend Professor James A. Whyte  
St. Andrews, Scotland  
Whitsunday, 1975





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ABSTRACT  
OF THE PH.D. THESIS  
PRESENTED BY RICHARD REHFELDT  
ENTITLED  
THE RELATIONSHIP BETWEEN PREACHING AND OTHER MINISTERIAL  
FUNCTIONS AS VIEWED IN THE WARRACK LECTURES ON PREACHING  
1921-1971 PLUS A COMPARISON OF THESE VIEWS WITH SELECTED  
WRITINGS BY BRITISH AUTHORS OF HOMILETICAL AND PASTORAL  
LITERATURE IN THE FIFTY YEARS PRIOR TO THE WARRACK  
LECTURESHIP

The aim of the thesis is to examine the printed Warrack Lectures on Preaching from 1921 through 1971 to ascertain the relationship between preaching and other ministerial functions. That is, do the men who delivered their lectures on the Warrack Foundation see a relationship between preaching and other duties of a parish minister, and if so, what is that relationship. A second, but more minor aim of the thesis, is to provide accurate information about the history of the Warrack Lectures on preaching and their founder, Frank Warrack. This material is presented in the Preface, Introduction and ten of the twelve appendixes.

The thesis examines five areas of the minister's life: his professional role, pastoral capacity, priestly office, pedagogical function and personal responsibilities.

Each of these five areas was examined according to the material presented in the Warrack Lectures. Then selected British homiletical and pastoral literature was surveyed to see what the British authors from the fifty year period prior to the inauguration of the Warrack Lectureship said regarding these five areas of the minister's life and preaching.

Thus the thesis shows whether or not there have been changes in the attitude towards preaching and specific functions of the parish minister between past British homiletical and pastoral literature and the Warrack literature. Further, the thesis presents the view of mainly British ministers and professors for a one hundred year period regarding the relationship between preaching and the other areas of a minister's life.

The conclusion reached in this thesis is that in the view of the Warrack lecturers, preaching is related to all that the preacher does in his office as minister of a local parish. That is, the minister's other duties as teacher, counselor, leader of worship and pastor are not viewed as interfering with his pulpit work but rather as enriching his pulpit ministry.

On the whole, the Warrack literature does not add appreciably to the homiletical insights already presented in British homiletical literature written in the fifty year period prior to the founding of the Warrack Lectureship. However, the Warrack material does reveal the influence of C.H. Dodd, Martin Buber, biblical criticism, radio and television on preaching. Further, the 1871-1920 British literature plus the Warrack material taken together shows a shift in attitude toward emotion and teaching in preaching.



(declaration)

I hereby declare that the following thesis is based on the results of research carried out by me, that the Thesis is my own composition, and that it has not previously been presented for a Higher Degree. The Research was carried out in St. Mary's College, The University of St. Andrews, beginning in September, 1969, under the direction of Professor James A. Whyte. I was admitted as a Candidate for the Degree of Doctor of Philosophy in April of 1970.

---

Richard Rehfeldt

CERTIFICATE

I certify that Richard N. Rehfeldt has fulfilled the conditions of the resolution of the University Court, 1967, No. 1, and that he is qualified to submit this thesis in application for the degree of Doctor of Philosophy.

.....  
Professor J. A. Whyte,  
St. Mary's College,  
University of St. Andrews.

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## PREFACE

In 1961, forty years after the first Warrack Lectures on Preaching were delivered, the review of R. Leonard Small's published lectures of 1959 wrote: "Should not the St. Andrew Press find a corner to recall the donor of this lectureship and to give the exact date and place of delivery?"<sup>1</sup>

Fourteen years later, this suggestion has still gone unheeded. Complete information concerning the founder of this Lectureship is not directly available from any one printed source. Even the Church of Scotland Committee On Education For The Ministry which governs this Lectureship has nothing in its files about Mr. Frank Warrack other than an excerpt from the Declaration of Trust showing he resided at Kersewell, Carnwath at the time he founded the lectures on preaching. Also, the only reference to Mr. Warrack in the Reports to the General Assembly of either the United Free Church of Scotland or the Church of Scotland is a two sentence memo the year following his death.<sup>2</sup> Further, the committee governing the Lectureship has only an incomplete

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<sup>1</sup>John Dow, "Preaching To Modern Man," The Expository Times, July, 1961, p. 312.

<sup>2</sup>"The Committee record with sincere regret the death, in the course of the last year, of Mr. Frank Warrack, Carnwath, the generous founder of this lectureship. A loyal son of the Church, he sought in this way to make his contribution towards the adequate equipment of men for the work of the pulpit, a gift which our students have reatly benfited." From "Preachers' Lectureship," Report of the Committee On Education For The Ministry, The Church Of Scotland Reports To The General Assembly With Legislative Acts 1931 (Edinburgh: William Blackwood and Sons, 1931), p. 1000.

and inaccurate list of the dates and places at which the lectures were delivered and of which lectures have been published.

A further example of available information on the Warrack Lectures which is also inaccurate is seen in Edgar DeWitt Jones' book The Royalty of the Pulpit published in 1951. In the introduction to his book, Jones quotes from a letter written him by William Robinson, D.D., then Principal of Overdale College in Birmingham and editor of the British Christian Advocate. (Jones does not list the date of this letter.) Robinson writes to inform Jones of the status of the Lyman Beecher Lectures on Preaching given in the United States. Says Robinson: " 'The only lectures on this side in any way comparable are the Warrack Lectures.' "<sup>1</sup> Robinson goes on to state that Alexander Whyte was one of the lecturers. This is not true. Then Robinson says that up to the date of his letter, the Warrack Lectures were given at Aberdeen, Edinburgh and Glasgow but not at St. Andrews. This was true only until 1931. From 1931, the Warrack Lectures have been given at St. Andrews in alternate years except when an overseas lecturer delivered his lectures at all four universities within the same year.

Perhaps even more surprising than the above fact of inaccurate information by those 'outside' the Lectureship, is the announcement of John A. Hutton. Although he was the first Warrack Lecturer, even he "had only an

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<sup>1</sup>Edgar DeWitt Jones, The Royalty of the Pulpit (New York: Harper & Brothers, 1951), p. xxiii.

indistinct acquaintance with the terms of the Foundation."<sup>1</sup> Apparently the precise reasons for the founding of the Lectureship and its purpose were somewhat uncertain from the beginning of its history.

This thesis will show that although the Warrack Lectures on Preaching are known and used in Great Britain and the United States, accurate information regarding them is lacking. One of the reasons why this thesis is written is to provide as accurate and complete information as possible on the Lectureship.

The main purpose of this thesis however, pertains to the content of the lectures themselves. It is the writer's intention to examine the Lectures published between 1921 (the year the first series of lectures were delivered) and 1971. This material will be examined to see how the lecturers view the relationship between preaching and other ministerial functions.

The Deed of Trust states that Mr. Frank Warrack founded this Lectureship on Preaching "for the more effective training and teaching of the ministers" of the United Free Church of Scotland.<sup>2</sup> Today when there is a ferment in the ministry and the function of preaching is being questioned both from inside and outside the church, it would seem worthwhile to examine what teaching concerning

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<sup>1</sup>John A. Hutton, That the Ministry Be Not Blamed (New York: George H. Doran Company, [1921]), p. 8.

<sup>2</sup>"Excerpt from Declaration of Trust by Frank Warrack, Esq., dated 5th and registered in the Books of Council and Session on 30th March 1924," (mimeographed by the Church of Scotland Committee On Education For The Ministry). See Appendix A.



preaching and other ministerial roles has been given for half a century to the ministerial students of a branch of the Church famed for its preaching.<sup>1</sup>

This investigation has never been made before. Although both the Warrack Lectureship and the Lyman Beecher Lectureship at Yale University were founded for the more effective training of ministers,<sup>2</sup> no one to date has endeavored either in a Ph.D. thesis or book form to examine either Lectureship to see what type of teaching is presented regarding preaching and the total work of the parish minister. A listing of the various theses and books written on these Lectureships reveals this fact.

In 1958, John Bishop submitted a Ph.D. thesis at Drew University on "The Doctrine Of The Word Of God In The Scottish Pulpit As Illustrated In The Warrack Lectures." David Ray Heisey's 1964 Ph.D. thesis at Northwestern University was entitled "Rhetorical And Homiletical Theory In The Warrack Lectures On Preaching 1921-1961." The writer has read both of these unpublished theses. In neither of them has he found an examination of the Christian ministry and/or the various functions of the ministry as presented in the Warrack Lectures.

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<sup>1</sup>"Scotland has always been famed for her preachers, and has given the world more such men than any other country of her size, and far out of proportion to her small size." F. R. Webber, A History of Preaching in Britian and America, II (Milwaukee: Northwestern Publishing House, 1955), 268-69.

<sup>2</sup>Jones, The Royalty of the Pulpit, p. xxvi and "Excerpt from Declaration of Trust," Appendix A.

Up to the middle of 1971, the Lyman Beecher Lectures have been the subject of at least seven Doctoral theses and one Master's Thesis. A perusal of the titles of these theses reveals that only one (the 1958 thesis by Thomas B. Ritzinger, Jr.) touches on a function of the Christian ministry other than preaching. However, this thesis by Ritzinger only relates one ministerial function to preaching rather than many.<sup>1</sup> The dates, authors and their schools (where known), plus titles of the dissertations on the Lyman Beecher Lectures on Preaching are:

- 1936 Leslie D. McGladrey (Master's Thesis), Boston University: "The Changing Standards of Preaching as Revealed in the Lyman Beecher Lectures on Preaching from 1872-1935."
- 1943 John L. Casteel, Northwestern University: "Conceptions of Preaching in the Lyman Beecher Lectures 1872-1941."
- 1944 Batsell B. Baxter, The Heart of the Yale Lectures (New York: The Macmillian Co., 1954). This published thesis examines preaching technique as presented in the Lyman Beecher Lectures to 1944.
- 1951 Loral W. Pancake, Drew University, "Liberal Theology in the Yale Lectures: an Inquiry into the Extent and Influence of Liberal Theology Upon Christian Preaching as set forth in the Lyman Beecher Lectures on Preaching, 1872-1940."
- 1958 Thomas B. Ritzinger, Jr., (TLD) Southern Baptist Theological Seminary, "A Study of Pastoral Care in the Lyman Beecher Lectures, 1872-1957."
- 1960 Gaylord L. Lehman, Southern Baptist Theological Seminary, "The Themes of Preaching in the Yale Lectures, 1900-1958."
- 1966 Gene H. Hovee, University of Illinois, "The Concept of Effective Delivery In The Yale Lectures On Preaching."
- 1971 Kent D. Richmond, (Doctor of Sacred Theology) Garrett Theological Seminary, "The Figure of Jesus in The Lyman Beecher Lectures in Preaching."

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<sup>1</sup>The writer read this thesis by Ritzinger in its entirety.

In addition to these theses, Edgar DeWitt Jones (referred to above) interprets and evaluates the Lyman Beecher Lectures from 1872-1950. Thus it can be seen that the subject of the relationship between preaching and other ministerial functions is a new area of research, particularly in the Warrack Lectures.

In summary then, this thesis shall look at the relationship between preaching and other ministerial functions. The relationship shall be viewed in five areas of the minister's life and work: his professional role, his pastoral capacity, his priestly office, his pedagogical function and his personal responsibility.

(1) By examining the relationship between preaching and the minister's professional role, it is hoped that the Warrack lecturers' answers to several questions may be found. What image of the preacher do the lecturers present? How do minister and people view the role of the Christian minister? That is, who is the minister in relation to people, particularly to his own congregation?

(2) In the chapter on the minister's pastoral capacity, the Warrack lecturers' answers to the following question will be sought: is pastoral care seen as an end in itself, as an aid to preaching, or as only a means to better and more effective preaching?

(3) How shall the minister view the relationship between preaching and the rest of worship? What place does preaching have in Services where Baptisms are performed and Holy Communion celebrated? What is the place of

preaching at funerals and weddings? Answers to these questions will be sought from the material contained in the published Warrack Lectures in the chapter on the minister's priestly office.

(4) In the chapter on the minister's pedagogical function, the lecturers' answers to a broad spectrum of questions will be presented. Is there a teaching ministry separate from preaching? How does the minister teach, or communicate, in and through the sermon? What role does the congregation play in the preparation, delivery, and effectiveness of sermons? What part does the minister's personality play in effective preaching.

(5) The final chapter on the minister's personal responsibility discusses the Warrack lecturers' position on questions relating to the minister's use of time. Thus, what should be his priorities in daily life? What comes first: administration, pastoral care, sermonizing, study, denominational duties, his family life? Is there really time for the average parish minister to mature in his role as preacher in light of his sometimes excessive involvement in filling other roles?

Thus, through an examination of the above five areas of the minister's life, it shall be seen how the Warrack lecturers view the various functions of the parish minister in their relationship to preaching. The overall question to be answered through this examination is: does the quality of the minister's preaching rise or decline as he fulfills other ministerial functions?



Having discussed the purpose of this thesis, the scope of the investigation shall now be presented. Thirty-four of the forty-one lectures delivered on the Warrack Foundation have been published. These volumes in their entirety are the main materials upon which this thesis is based. However, only three chapters were identified by J. R. P. Sclater in The Public Worship of God as containing the material delivered on the Warrack Foundation (with the remaining chapters containing material delivered five years later on the Lyman Beecher Foundation).<sup>1</sup> Thus only the material from the three chapters specified by Sclater is examined in this thesis. Further, G. J. Jeffrey intimated in his published lectures that the chapter on "The Minister's Devotional Life" was added to the five chapters containing Warrack material.<sup>2</sup> This chapter was not considered in the investigation for this dissertation.

Also at this juncture it may be noted that L. Maclean Watt combined his Warrack Lectures with lecture material presented at Trinity College, Glasgow. Reinhold Niebuhr combined material from the Lyman Beecher Lectures plus addresses at the University of Uppsala with his published Warrack Lectures. Then too, Thomas H. Keir expanded his 1960 Warrack Lectures when he put them into print. In all three cases, the authors do not make specific identification of the material from their Warrack Lectures. With

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<sup>1</sup>J. R. P. Sclater, The Public Worship of God (London: Hodder & Stoughton Limited, [1928]), p. ix.

<sup>2</sup>George J. Jeffrey, This Grace Wherein We Stand (London: Hodder & Stoughton, 1949), p. 5.

the exceptions then of Sclater's and Jeffrey's printed lectures, the entire material from the Warrack Lectures in book-form is considered in this thesis.

In addition to this material, J. Hutchison Cockburn has graciously allowed the writer to read his unpublished lectures of 1945. Further, John S. Whale stated in a letter to the writer that the substance of his 1944 unpublished lectures is contained in the chapter entitled "Baptism and Eucharist" from his book Victor and Victim: The Christian Doctrine of Redemption, published in 1960.<sup>1</sup> Thus the material from this chapter, plus the material in its entirety from Cockburn's unpublished lectures is examined in this study.

Besides this material from all but five of the forty-one Warrack Lectures given between 1921 and 1971, the other main source drawn upon during research for this thesis comes from a survey of representative British homiletical and pastoral literature published between 1871 and 1920, with emphasis on the material published in Scotland. This material includes (1) articles from the Expository Times Vol. I, No. 1, October 1889 through the September 1921 issue; (2) the published Lyman Beecher Lectures given by thirteen men from Great Britain in the period between 1872 and 1920; (3) material in The Homiletic Quarterly, Vol. I, 1877 through Vol. XI, 1884; (4) several published

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<sup>1</sup>Letter from John S. Whale, Cambridge, December 1, 1970. Also John S. Whale, Victor and Victim: The Christian Doctrine of Redemption (Cambridge: The University Press, 1960).

lectures given on pastoral theology at the four Scottish Universities between 1871 and 1920; (5) representative historical works referring to Scottish preaching and church life; and (6) articles written between 1871 and 1920 in various dictionaries which refer to preaching and the Christian ministry. A separate listing of this material appears in the Bibliography. This homiletical and pastoral material is examined to see what changes, if any, the Warrack lecturers make concerning the relationship between preaching and other ministerial functions from that emphasized by British authors in the fifty year period prior to the start of the Warrack Lectureship.

In summary, the main source of material for this thesis is drawn from the thirty-four published lectures, one partially published lecture, and one unpublished lecture delivered on the Warrack Foundation over the past fifty years. The secondary source is representative homiletical and pastoral material published between 1871 and 1921 with particular reference to preaching as it relates to other ministerial functions.

The reader will observe in the footnotes that following the initial reference to a published Warrack Lecture, only the surname of the lecturer is used so as not to burden the page with footnotes.

The style of this dissertation will use A Manual For Writers, third edition, by Kate L. Turabian as guide.<sup>1</sup>

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<sup>1</sup>Kate L. Turabian, A Manual for Writers of Term Papers, Theses, and Dissertations (3rd ed.; Chicago: The University of Chicago Press, 1967).

## INTRODUCTION

Before proceeding to the main body of the thesis, the background of the Warrack Lectures, the composite portrait of the Lecturers, and biographical information on the Founder of the Lectureship shall be presented.

### The Origin And Purpose Of The Lectureship

Mr. Frank Warrack, living on the Kersewell estate, just outside of Carnwath, Lanarkshire, Scotland, handed over to the General Trustees of the United Free Church of Scotland in 1920 "certain investments, which will bring in a gross income of 150, for the purpose of establishing a lectureship, which is to be called the 'Preachers' Lectureship.' "<sup>1</sup> The reason Mr. Warrack gave for establishing this Lectureship was his desire for "making a provision for the more effective training of Ministers of the United Free Church of Scotland...."<sup>2</sup>

The purpose of the Preachers' Lectureship has been variously stated. In the Declaration of Trust, Frank Warrack stated the main topic of the lectures should be

the Sermon and methods of effective preaching but the Lecturer may also speak of anything that is relevant to the seemly and orderly conduct of public worship.<sup>3</sup>

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<sup>1</sup>The Church of Scotland Yearbook, 1940 (Edinburgh: The Church of Scotland Committee On Publications, 1940), p. 203.

<sup>2</sup>"Excerpt from Declaration of Trust." Appendix A.

<sup>3</sup>Ibid.



More generally, Mr. Warrack stated the Lectureship had been "instituted for the more effective training and teaching of the ministers" of the United Free Church of Scotland.<sup>1</sup>

The Reverend D. Hay Sawers, M.A. of St. Mary's Church, Carnwath (the community where Mr. Warrack spent the last twenty-four years of his life), in a sermon the Sunday following Mr. Warrack's funeral, referred to the Warrack Lectureship and its purpose. The Reverend Mr. Sawers said Mr. Warrack "endowed a lectureship on preaching...so that student and preachers of the future might be fully equipped for their great life task."<sup>2</sup> Quoting freely from a copy of a letter in which Frank Warrack announced his desire to found the lectureship, James Black in his printed Warrack Lectures of 1923 writes it was the intention of the Founder "that a man from the active ministry, not too inexperienced and not too antiquated, should be invited" to discuss with the students and Faculty of the Divinity Schools of the three United Free Church Colleges "the common problems of our work."<sup>3</sup>

Whenever a Warrack lecturer states in his printed lectures what he personally feels the purpose of the Lectureship to be, this purpose is usually closely aligned

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<sup>1</sup>"Supplementary Declaration of Trust, July 1929" (mimeographed by the Church of Scotland Committee on Education For the Ministry); see Appendix A.

<sup>2</sup>"The Late Mr. Warrack, Kersewell," Hamilton Advertiser, September 27, 1930, p. 8.

<sup>3</sup>James Black, The Mystery of Preaching (new and rev. ed.; London: James Clark & Co., Ltd., 1934), pp. 13, 122.

to that of the Founder. For example, A. J. Gossip, lecturing in 1925, felt it was the task of each lecturer to tell "frankly what we have found from actual trial."<sup>1</sup> In a more expanded form, Adam Philip wrote in 1930

The Lectures in this volume do not pretend to be Homiletical Treatise. They record the thoughts, impressions, working methods and principles of one who has given fifty years of service in the Church of Scotland.<sup>2</sup>

Similarly, James Wright, the 1956 Warrack lecturer said

...here is no profound or original contribution to Homiletics, but simply a senior minister putting his forty years' experience for what it is worth at the disposal of those on the threshold of their ministry.<sup>3</sup>

Or, to use the words of R. Leonard Small in his published lectures given in 1959

The Lectures are primarily intended for the students of the theological Faculties of the Scottish Universities. They are not intended to provide a substitute for the theoretical and technical instruction already given in the classes of Homiletics by professors or lecturers appointed for their recognized competence in that specialised field. No, the purpose is to provide additional, direct and practical assistance to men, most of whom are in their twenties,

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<sup>1</sup>Arthur J. Gossip, In Christ's Stead (London: Hodder & Stoughton, 1925), p. 183.

<sup>2</sup>Adam Philip, Thoughts on Worship and Preaching (London: James Clarke & Company, Limited, [1931]), Foreword.

<sup>3</sup>James Wright, A Preacher's Questionnaire (Edinburgh: St. Andrew Press, 1958), p. 6.

who are going out to the varied work of the ministry, one of whose most exacting, if not rewarding tasks is that of preaching....<sup>1</sup>

Even though the above lecturers see the purpose of the Lectureship as being fulfilled by sharing their experience with those about to begin their ministry, several other persons feel the task is otherwise. William Barclay, who has reviewed a good many of the printed Warrack Lectures for The Expository Times, says that it is "to help preachers fulfill that very proper ambition" of preaching a good sermon "that all the Warrack Lectures were ever written."<sup>2</sup> In another review, Barclay wrote of the Warrack Lectures

...they are delivered to the students of the Divinity Faculties of the Scottish Universities with a view to instructing them in the art and technique of preaching.<sup>3</sup>

John A. Hutton, the first Warrack lecturer, also intimated that

it was Mr. Warrack's intention that a man speaking on this Foundation should devote himself more or less to the technique of preaching.<sup>4</sup>

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<sup>1</sup>R. Leonard Small, With Ardour and Accuracy (Edinburgh: St. Andrew Press, 1960), p. 10. A survey of the lecturers who state they are speaking to the theological students out of their own experience reveals that fifteen of the forty-one men made this claim. Then too, there were eight lecturers between 1921 and 1936 who said this while seven lecturers between 1949 and 1969 gave similar testimony. Thus from 1936 to 1949 no lecturer made reference to "speaking from experience" although seven of the eleven lecturers in this period had spent upwards of fifteen years in the parish ministry.

<sup>2</sup>William Barclay, "Notes on Recent Exposition," The Expository Times, August, 1952, p. 324.

<sup>3</sup>William Barclay, "Entre Nous," The Expository Times, May, 1962, pp. 255-56.

<sup>4</sup>Hutton, pp. 8-9.

In summary, Mr. Frank Warrack founded the Preachers' Lectureship for the more effective training and teaching of the ministers of the United Free Church of Scotland especially as regards the sermon and methods of effective preaching. The majority of Warrack lecturers who discuss the purpose of the Lectureship feel they are to share their experience with those about to begin their task as parish ministers. At least one reviewer of the printed Warrack Lectures, plus one lecturer, believe the purpose is to instruct the students in the technique of preaching.

This thesis will show that the published Warrack Lectures in the period from 1921 through 1971 address themselves to all of these purposes. In addition, the lecturers speak on topics ranging from biblical criticism, the relation of the Christian faith to the modern conception of history, the encounter with non-Christian faith, to offering advice such as how to find sermon illustrations, what books to buy and read, how to make pastoral visits, how to hold one's hands when giving the benediction, all the way to counsel to "learn some poetry and devotional passages from the King James' Version every morning before breakfast"<sup>1</sup> and the suggestion that

Some light reading at bed time will help to ease down the mind that has been on the strain and induce restful sleep.<sup>2</sup>

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<sup>1</sup>Sclater, p. 105.

<sup>2</sup>Adam W. Burnet, *Pleading with Men* (London: Hodder & Stoughton, 1935), p. 119.



### The Changes In The Lectureship

An examination of the Lectureship founded by the late Frank Warrack, shows that several changes have occurred in its fifty year history.

The name of the Lectureship has changed. In the Declaration of Trust, Mr. Warrack stated "the Lectureship shall bear the name and be called 'The Preachers' Lectureship.'" <sup>1</sup> However, in its very first report on this Lectureship to the General Assembly of the United Free Church of Scotland in 1921, the College Committee entitled its report the "Warrack Lectureship." <sup>2</sup> This then is the name given to it in the Reports to the General Assembly of the United Free Church of Scotland from 1921 through 1929. In 1929 the United Free Church of Scotland united with the Church of Scotland. <sup>3</sup> From the date of the union, the Committee in charge of the Lectureship has consistently referred to it as "The Preachers' Lectureship" with four

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<sup>1</sup>"Excerpt from Declaration of Trust," see Appendix A.

<sup>2</sup>Reports to the General Assembly of the United Free Church of Scotland, 1921 (Edinburgh: T. and A. Constable, Ltd., 1921), Section X, p. 7.

<sup>3</sup>On May 18, 1843, a total of 474 clergymen with Thomas Chalmers leading them walked out of the General Assembly of the Church of Scotland to form the Free Church of Scotland. The main reasons behind their leaving centered around the system of patronage and the claims by the civil courts to be able to prohibit the preaching of the Gospel and administration of the Sacraments in certain cases, to set aside certain actions of the Kirk, and to determine who may or may not have voice and vote in church conventions. See Webber, A History of Preaching, II, 261-63.

exceptions (when it labeled its report "Warrack Lectures").<sup>1</sup> On the other hand, those published lectures which carry a subtitle are almost unanimously called "The Warrack Lectures." The sole exception is Adam Philip's printed lectures which bear the subtitle "The Preachers' Lectureship." However, in the book reviews of these published lectures, the names Preachers' Lectureship and Warrack Lectures are both used, with the latter term the most frequent.

Another change to be noted in the Lectureship concerns its governing group. Under the United Free Church of Scotland, the Lectureship was governed by the College Committee. From the date of the union of the two church groups as noted above, the Church of Scotland Committee On Education For The Ministry has handled all aspects of the Lectureship.

There has also been a change in the locations at which the lectures have been delivered. Since the Lectureship was established in the United Free Church of Scotland, the lectures, at the direction of the Founder, were delivered annually from 1921 through 1930 at all three United Free Church Colleges in Aberdeen, Edinburgh and Glasgow. Then, after the union of 1929, the lecturer for one year

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<sup>1</sup>The Church of Scotland Reports to the General Assembly with Legislative Acts, 1959 (Edinburgh: William Blackwood and Sons, Ltd., 1959), p. 528.

Ibid., 1960, p. 545.

Ibid., 1961, p. 567.

Ibid., 1962, p. 551.

gave his lectures at Edinburgh and St. Andrews, and the lecturer for the following year delivered his series at Aberdeen and Glasgow.<sup>1</sup>

It may be noted at this point that the Founder, Mr. Frank Warrack, allowed in the Declaration of Trust that if the College Committee selected "a Preacher of World wide reputation from abroad" to deliver the lectures, it could pay him the income from the investments accumulated over a two year period.<sup>2</sup> This was done four times. Thus there were no lectures at all of the Theological Colleges of the Scottish Universities, with the exception of Reinhold Niebuhr who lectured only at Aberdeen and Glasgow.<sup>3</sup>

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<sup>1</sup>This arrangement of lecturing at the two groups of Colleges on alternate years may have been chosen because of the pattern established in 1872 by the Church of Scotland. In that year, the Committee on Pastoral Training of Ministers and Missionaries inaugurated lectures on "Pastoral and Missionary Work" to be given by parish ministers because of a serious lack of training "in ministerial and pastoral work" at home and abroad. Thus in 1872, the pattern was established of a minister lecturing at Edinburgh and St. Andrews one year with another minister lecturing at Aberdeen and Glasgow the following year.

Reports on the Schemes of the Church of Scotland, 1868 (Edinburgh: William Blackwood and Sons, Ltd., [1868]), p. 353.

Ibid., [1872], p. 411.

<sup>2</sup>"Excerpt from Declaration of Trust." See Appendix A.

<sup>3</sup>Niebuhr however visited the Theological Colleges in Edinburgh and St. Andrews. Also, the official reason the Church of Scotland Committee On Education For The Ministry listed for no lectures being given in 1946 reads: "no appointment owing to war conditions." (Mimeographed sheet from the Church of Scotland Committee On Education For The Ministry listing Warrack Lectures and the title of their lectures.)

It may be suspected that David A. MacLennan was a lecturer brought from abroad and therefore should have held a two year appointment. The reason he held the appointment for only one year was due to his temporary residency in

After James T. Cleland, then Professor of Preaching at Duke University, delivered his lectures at all four Theological Colleges in Scotland for the years 1963 and 1964, no lectures were given in 1965, 1966 or 1967 owing to insufficient funds.<sup>1</sup>

Thus because of the relatively low income (by present-day standards) from the original investment, the Church of Scotland Committee On Education For the Ministry initiated yet another change in the Lectureship. The Committee reported to the General Assembly of the Church of Scotland in May, 1969 that it

had altered the provisions governing appointments to the Lectureship. Appointments will now be made for two years instead of one, and Lecturers will deliver their lectures in all four Colleges, instead of two as previously.<sup>2</sup>

Stuart W. McWilliam, minister at Wellington, Glasgow, inaugurated the new arrangements by holding the Lectureship for 1968/69.

The most recent change in the Warrack Lectureship concerns the 1974-1976 series. The lecturer for this series, The Reverend C. M. Maclean, has been invited to

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Great Britain at the time he delivered his series of lectures. In the winter of 1954-55 MacLennan served as the Visiting Professor of Pastoral and Practical Theology at Westminster College, Cambridge.

<sup>1</sup>Letter from Dr. Henry Sefton, Secretary for the Committee On Education For The Ministry, Edinburgh, May 8, 1970. Further elaboration of this was made by Dr. Sefton on October 1, 1970 in St. Andrews during a personal interview.

<sup>2</sup>Ibid.

The Church of Scotland Reports to the General Assembly with Legislative Acts, 1969 (Edinburgh: William Blackwood and Sons, Ltd., 1969), p. 747.



deliver the lectures and be associated for a time with the work of Practical Theology within the Faculty of Divinity at each of the four universities. The General Secretary of the Church of Scotland Department of Education intimated in a letter

Our idea was not only to give that necessary stimulus to preaching but also to bring into college life where this was necessary an extra contact with the parish ministry. We felt this would fulfill the terms of the Warrack Lectureship.<sup>1</sup>

At the close of this section it shall be noted that although Mr. Warrack did not specify that the lectures should be printed following their delivery, thirty-four of the forty-one lectures have been published.

In summary it can be seen that various changes have occurred over the fifty year history of the Lectureship. Almost from the beginning of its history, the name "Warrack Lectures" has been used along with the name "Preachers' Lectureship" as a label for these lectures on preaching. Also, due to the union of the United Free Church of Scotland with the Church of Scotland in 1929, the governing committee has been changed from the College Committee (of the United Free Church of Scotland) to the Committee On Education For the Ministry (of the Church of Scotland). Also due to the union of 1929, the place where the lectures are delivered has been changed. Instead of a lecturer for one year delivering his lectures at all three Theological Colleges of the United Free Church of

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<sup>1</sup>Letter from G. B. Hewitt, Edinburgh, July 25, 1974.

Scotland in Aberdeen, Edinburgh and Glasgow, he delivered them at two Theological Colleges (Edinburgh and St. Andrews or Aberdeen and Glasgow) of the Scottish Universities except in the case of a lecturer coming from abroad when his lectures are delivered in all of the Faculties of Divinity. Further, due to the limited income (by present-day standards) from the original investments, the Lectureship is now held for a two year period by one person. This person now delivers his lectures at all four of the Theological Colleges: at Edinburgh and St. Andrews one year, and at Aberdeen and Glasgow the following year.

#### The Fame Of The Lectureship

Although the Warrack Lectures on Preaching have been delivered only in Scotland, their fame has spread beyond the boundaries of the country. There can be little doubt that the publishing of all but seven of the forty-one lectures has done much to make them known outside of Scotland. Further, a good number of the men who have held the appointment to this Lectureship have been known throughout Great Britain, the United States, or elsewhere. Men included in this category are John A. Hutton, James Black, A. J. Gossip, Henry Sloan Coffin, George F. MacLeod, H. H. Farmer, James S. Stewart, John S. Whale, Reinhold Niebuhr, David H. C. Read, and D. T. Niles.

The fame of the Warrack Lectures may be documented from several sources. Writing of the Lyman Beecher Lectures on Preaching given annually since 1872 (with four exceptions) at Yale University, E. D. Jones sought to give

evidence that these lectures were "greater" than the Warrack Lectures.<sup>1</sup> The impression Jones gives is that the Warrack Lectures are second only to the Lyman Beecher Lectures. The late Andrew W. Blackwood (1882-1966), writing as professor emeritus of homiletics at Princeton Theological Seminary, also intimated that the Warrack Lectures stand second only to the Yale Lectures.<sup>2</sup> In the monumental work of twelve volumes entitled 20 Centuries of Great Preaching: An Encyclopedia of Preaching published in 1971 the statement is made that "the Beecher and the Warrack Lectures are the most significant lectureships on preaching in the United States and Europe respectively."<sup>3</sup>

Writing negatively of lectureships on preaching, the reviewer of Canon Charles Smyth's book The Art of Preaching says this book

does not contain "lectures on preaching," like those of the Yale, Warrack, or any other foundation. Canon Smyth does not look hopefully on any of these lectureships as a source of instruction.<sup>4</sup>

Here again, the Warrack Lectureship is mentioned second to the Lyman Beecher Lectureship. Then too, in the opinion

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<sup>1</sup>Jones, The Royalty of the Pulpit, pp. xxiii-xxiv.

<sup>2</sup>Ibid., Dust cover.

<sup>3</sup>Clyde E. Fant, Jr. and William M. Pinson, Jr., editors, 20 Centuries of Great Preaching: An Encyclopedia of Preaching (13 vols.; Waco, Texas: Word Books, 1971), XII, 172.

<sup>4</sup>The Expository Times, April, 1940, p. 307.

of the Reverend Dr. A. Leonard Griffith, author of homiletical books and a former minister of the City Temple, London, "the Warrack Lectures are second only to the Yale Lectures in their quality and fame."<sup>1</sup>

Finally, the fame of the published Warrack Lectures on Preaching can be assessed from their use. James Black states in the 1934 edition of his published lectures given in 1923 that they were used "in many colleges on both sides of the Atlantic" as a textbook in Homiletics.<sup>2</sup> This writer can also personally testify that in the early 1960's three volumes of the Warrack Lectures were used in his courses in homiletics at Wartburg Theological Seminary in Dubuque, Iowa. The three volumes were Heralds of God, the 1943 lectures by James Stewart; The Servant of the Word, the 1941 lectures by H. H. Farmer; and A. C. Craig's 1952 lectures, Preaching in a Scientific Age.

Further evidence of the use of the printed Warrack Lectures comes from a survey for the Ecumenical Institute at Bossey, near Geneva, of nearly sixty Universities and Theological Colleges in the British Isles in 1966-67. The survey was made by James A. Whyte, Professor of Practical Theology and Christian Ethics at the University of St. Andrews. Forty of the Universities and Theological Colleges replied to the question on textbooks and books for recommended reading in Practical Theology. The report revealed that

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<sup>1</sup>Letter from the Rev. Dr. A. Leonard Griffith, Minister of Deer Park United Church, Toronto, May 12, 1971.

<sup>2</sup>Black, p. 7.



In Homiletics, the most commonly used books appear to be W. E. Sangster, The Craft of the Sermon (1946 and 1954); H. H. Farmer, The Servant of the Word (1941);<sup>1</sup> and J. S. Stewart, The Herald, of God (1946).<sup>1</sup>

In addition to the published lectures by Farmer and Stewart, those of James Black, H. S. Coffin, George MacLeod, David H. C. Read, and A. C. Craig also were each used by at least one school.

This unpublished report showed that H. H. Farmer's published Warrack Lectures were used at the Theological Colleges at Edinburgh, Glasgow, and St. Andrews. J. S. Stewart's and George MacLeod's printed lectures were used at New College, Edinburgh. The published Warrack Lectures of A. C. Craig were used at St. Mary's College, St. Andrews. Of the four Theological Colleges where the Warrack Lectures are delivered, only Christ's College, Aberdeen, used none of the published lectures in the teaching of Practical Theology according to the 1966-67 survey.

However, by 1970 the Professors of Practical Theology at the four Theological Colleges reported that none of them used any of the published Warrack Lectures in the courses they taught.<sup>2</sup>

In summary, the Warrack Lectureship has gained the fame as being second only to the Lyman Beecher Lectureship

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<sup>1</sup>James A. Whyte, "Bibliography on Practical Theology for Great Britain" (unpublished survey, University of St. Andrews, 1962), p. 3.

<sup>2</sup>Professors David Cairns of Aberdeen, James C. Blackie of Edinburgh, M. E. MacDonald of Glasgow, and James A. Whyte of St. Andrews, private interview held during meeting of the staff of the four Theological Colleges of the Scottish Universities at St. Andrews, Scotland, May 2, 1970.

in quality and renown. This fame has been gained through the publication of thirty-four of the lectures delivered on this Foundation since 1921 and through the fame of some of the men who have held appointments to the Lectureship over its fifty year history. Further, the printed Warrack Lectures have enhanced the fame of the Lectureship by their use in at least twenty-eight of the Universities and Theological Colleges in Great Britain during the middle 1960's. Finally, although the published Warrack Lectures were used during the middle 1960's in three of the four Theological Colleges in which they were delivered, apparently none of them are used today.

All of the above evidence seems to point to the fact that the published Warrack Lectures on Preaching are known and used more outside of Scotland than in the country in which they were delivered.

Before concluding this section, note may be made of three other lectureships, none of which however, challenge the fame of the Warrack Lectureship. Just one year before the first Warrack Lectures were given, "The 'New Era' Lectureship" was instituted in the University of Southern California. This Lectureship was acclaimed as "A rival to the Yale Lectures on Preaching."<sup>1</sup> The Expository Times writer, however, was overly optimistic about the strength and quality of the lectures since all evidence indicates the lectures in 1920 were the first and only series delivered. The second lectureship is the

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<sup>1</sup>The Expository Times, June 9, 1920, p. 407.

"James Reid Memorial Lectureship"<sup>1</sup> established at Westminster College, Cambridge in 1966, by the family and friends of the 1924 Warrack Lecturer. This Lectureship "was deliberately designed not to compete with the Warrack Lectureship."<sup>2</sup> The third lectureship has also been only recently founded. It offers an annual series of lectures on preaching as part of the "Institute For Homiletical Studies" of the North Carolina Conference of the Methodist Church. James S. Stewart, the 1943 Warrack Lecturer, gave the first series of lectures on this foundation in 1967.

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<sup>1</sup>Letter from John B. Orr, Director, School of Religion, University of Southern California, Los Angeles, May 18, 1971. Mr. Orr stated the lectures were no longer given at the University and he has not even heard of them.

Letter from James P. Else, Conference Archivist, Southern California and Arizona Conference of the United Methodist Church, Claremont, California, May 25, 1971. Prior to 1958, the School of Religion at the University of Southern California was a Methodist seminary, but this seminary moved from the campus in downtown Los Angeles to Claremont. It now operates as the Southern California School of Theology. Mr. Else's research revealed that only one series of lectures were delivered on this foundation.

<sup>2</sup>Letter from F. G. Healey, Professor at Westminster College, Cambridge, April 6, 1971. Professor Healey further wrote: "Lecturers are appointed by the Senatus of Westminster College, Cambridge, not less often than once every three years. The subject of the lectures is to be related to some aspect of the life and work of the ordained ministry of the Church. The first lecturer was Bishop Lesslie Newbigin of the Church of South India, formerly a student of Westminster College who went to India as a missionary of the Church of Scotland. His subject in January, 1968, was 'The Finality of Christ.' Arrangements had been fully made for the second series to be given in February, 1970 by Professor William Barclay of Glasgow University. Unfortunately he was taken ill shortly before hand and the lectures had to be cancelled. In January, 1972 Professor Dietrich Ritschl of Mainz is due to deliver the next series." It may be noted that Bishop Newbigin also delivered the 1966 Lyman Beecher Lectures under the identical title as used in the James Reid Memorial Lectures; see Lesslie Newbigin, The Finality of Christ (London: SCM Press, Ltd., 1969), p. 7.

Because of its extensive program for homiletical training for ministers already in the parish ministry, the entire program of the "Institute For Homiletical Studies" is outlined in Appendix P.

### The Lecturers

When Mr. Frank Warrack founded the Preachers' Lectureship, he stipulated that the Lectureship "be offered to the Preachers most noted for their power to attract and hold the people."<sup>1</sup> (It is interesting to note that this same type of stipulation was laid down at the founding of the Lyman Beecher Lectures on Preaching at Yale University. In 1871 the Corporation of Yale College accepted the offer of Mr. Henry Sage for founding the Lectureship and stated that it be filled "by a minister of the Gospel of any evangelical denomination who has been markedly successful in the special work of the Christian ministry."<sup>2</sup>) Although Mr. Warrack supplemented the Declaration of Trust in July, 1929 giving the College Committee of the Free Church power to make any modifications on the terms of the Lectureship, this particular clause is seen to have been followed throughout its fifty year history.<sup>3</sup>

An examination of the biographical information available on the Warrack lecturers reveals that twelve of

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<sup>1</sup>"Excerpt from Declaration of Trust," see Appendix A.

<sup>2</sup>Jones, The Royalty of the Pulpit, pp. xxiii-xxiv.

<sup>3</sup>A perusal of Appendix C "Biographical Sketches of the Warrack Lecturers" will show some of the influential parishes the lecturers served plus some of the influential positions they held prior to, or concurrent with, the time they served as lecturers.



them became professors either before or after they delivered their lectures in Scotland. Similarly, seventeen of these men served as Moderators of their respective denominations either before or after they held their appointment to the Lectureship. Further, the Doctor of Divinity Degree was conferred on thirty-seven of the forty-one lectures (either prior to or after they served as Warrack lecturers). It may be observed in this connection that the four men who have not yet received the D.D. Degree are still active in the parish ministry.

Seven of the Warrack lecturers, namely H. S. Coffin in 1908, J. R. P. Sclater in 1927, Reinhold Niebuhr in 1945, H. H. Farmer in 1946, J. S. Stewart in 1952, D. T. Niles in 1957 and David H. C. Read in 1973 have also held the appointment to the Lyman Beecher Lectureship at Yale University.

An examination of the positions held by the Warrack lecturers at the time they delivered their series of lectures, reveals that more than half of them (twenty-six) were parish ministers of mostly large congregations. The remaining lecturers held the following positions: two were retired ministers, two were retired presidents or principals of colleges, one was a retired professor, four were professors, one was a lecturer in Biblical Studies, two held the presidency of a college, one was both a minister and professor, one was a secretary of a Christian denomination, and one was a university chaplain.

Frank Warrack expressly stated that none of the Professors of the Colleges of the Church (United Free Church of Scotland or any other Church group with which it may unite) could be appointed to the Lectureship.<sup>1</sup> The committee making the appointments adhered to the letter of this stipulation. No Warrack lecturer was a professor of a Church College (Free Church or Church of Scotland) at the time he held the appointment to the Lectureship. In 1952 A. C. Craig held the appointment while serving as a Lecturer in Biblical Studies at the University of Glasgow. The point to be observed however, is that his position was that of Lecturer in the Faculty of Arts, not in the Faculty of Divinity in one of the Church Colleges. It may also be mentioned here that the five men who held the position of professor when they were appointed to the Warrack Lectureship were all professors outside the Colleges of the Church (Free Church or Church of Scotland).<sup>2</sup>

The average age of the Warrack Lecturers was nearly fifty-eight. (This is not surprisingly high when recalling once again that the Founder stated the Lectureship was to

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<sup>1</sup>"Excerpt from Declaration of Trust," see Appendix A.

<sup>2</sup>Henry Sloan Coffin was Professor of Practical Theology and Reinhold Niebuhr was Professor of Ethics and Theology, both at Union Theological Seminary, New York City. H. H. Farmer was Professor of Systematic Theology and Apologetics in Westminster College, Cambridge, David A. MacLennan was on sabbatical leave as Professor of Preaching and Pastoral Care at Yale University, New Haven, Connecticut. James T. Cleland, was Professor of Preaching at Duke University, Durham, North Carolina.

be offered to preachers "noted" for their power to attract and hold the people. Obviously most men need time to become so "noted".) The youngest men to hold the appointment were George F. MacLeod and David H. C. Read, both of whom were forty-one years of age. The oldest Lecturer was W. M. MacGregor at eighty-one. However it should be taken into consideration that the former Principal of Glasgow College was a substitute lecturer. The Reverend A. B. Macaulay, D.D., Emeritus Professor of Trinity College, Glasgow, had the appointment for 1942, but was unable to deliver the lectures due to illness.<sup>1</sup> (Further, A. B. Macaulay was the only man appointed to the Warrack Lectureship on Preaching in its fifty year history who was unable to deliver his lectures.)

Reference to the age of the lecturers also reveals another fact. The average age of fifty-eight applies to the first twenty-five years of the Lectureship's history as well as to the second twenty-five years.

A look at the denominations into which the lecturers were ordained shows that more than half of them (twenty-three) were ordained into the ministry of the former United Free Church of Scotland. Nine lecturers were ordained into the ministry of the Church of Scotland, three into the ministry of the Presbyterian Church in the U.S.A., three into the ministry of the Congregational Church in England, and one each into the ministries of the

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<sup>1</sup>The Church of Scotland Reports to the General Assembly with Legislative Acts, 1943 (Edinburgh: William Blackwood and Sons, Ltd., 1943), p. 340.

Presbyterian Church in England, the Evangelical Synod in the U.S.A., and the Methodist Church in Ceylon. Thus seventy-eight percent of the lecturers were ordained into the ministry of one of the Presbyterian Churches in Scotland.

Scotland likewise has been the place where seventy-eight percent of the lecturers received their basic theological education. Of the four main Scottish Universities, nineteen men received their basic theological education at New College, Edinburgh; twelve at Trinity College, Glasgow; one at St. Mary's College, St. Andrews; while none of them were trained at Christ's College, Aberdeen. Of the remaining twenty-two percent of the lecturers, four men received their basic theological education in England, three in the United States, one in Canada, and one in India.

Since the main topic of the Preachers' Lectureship "must be the Sermon and methods of effective preaching,"<sup>1</sup> one might assume that the lecturers had experience in the pulpit and the parish ministry. Such an assumption proves correct. As a group, the lecturers served in the parish ministry on the average of twenty-six years each prior to their appointment to the Lectureship. Adam Philip, the 1930 Warrack Lecturer and A. A. Cowan, the 1954 Lecturer had served forty-eight and forty-seven years in the parish ministry respectively by the time they delivered their series of lectures. Only three lecturers had served less

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<sup>1</sup>"Excerpt from Declaration of Trust," see Appendix A.



than ten years in the parish. John S. Whale, the 1944 lecturer, had four years of parish experience. Neither A. J. Boyd, the 1961 lecturer, nor James T. Cleland, the 1963/64 lecturer, had served as a minister of a congregation.<sup>1</sup>

In conclusion, at the time they held their appointment to the Lectureship, the lecturers had proven to be men quite well known. Also, more than half of them were active as parish ministers. Further, the committee selecting the Warrack Lecturers consistently appointed men of more mature age. Still further, the forty-one Warrack Lecturers, with but three exceptions, had a background of many years of service in the parish ministry.

Although Mr. Warrack in the Declaration of Trust allowed that the lecturers could be selected from "any of the evangelical churches at home or abroad,"<sup>2</sup> a total of thirty-two of the forty-one lecturers were ordained into the ministry of either the former United Free Church of Scotland or the Church of Scotland. Similarly, thirty-six of the forty-one men were Presbyterians, while only three were Congregationalists, one a Methodist, and one lecturer was ordained into the ministry of the Evangelical Synod of the U.S.A.

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<sup>1</sup>Two other facts regarding the lecturers may be noted. First, just over one-half of the lecturers (twenty-one) had done some form of war service prior to their appointment to the Warrack Lectureship. Secondly, only ten of the lecturers had fathers who were parish ministers.

<sup>2</sup>Ibid.

At the time the men delivered their lectures, thirty resided in Scotland. Or to look at this fact somewhat differently, thirty-seven resided in Great Britain when they held their appointment. This large total is due no doubt to the above mentioned fact: the interest from the original investments given over by Mr. Warrack for the founding of the Lectureship was not large enough to consistently secure men from a further distance to deliver the lectures.

In a word then, the Warrack lecturers were predominately Presbyterian, trained in Scotland, and well beyond middle age.

#### The Founder Of The Lectureship

A certain man has handed over a large sum of money to a certain Christian Church Body for the founding of a lectureship on preaching in its Theological Colleges. This lectureship has been administered by this denomination (and the resulting denomination of a union) for fifty years. That this man should be virtually unknown to the leaders of this Church Body seems difficult to believe. Yet it is true.

The Founder of the notable "Preachers' Lectureship," Mr. Frank Warrack, is but a name to the Church of Scotland and the preaching fraternity today.<sup>1</sup> The Founder of a similar lectureship, the Lyman Beecher Lectures on Preaching, is better known. At least one book, written twenty years ago, gives a biographical study of Henry W. Sage.<sup>2</sup>

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<sup>1</sup>See Preface, p. i.

<sup>2</sup>Jones, The Royalty of the Pulpit, pp. xxiv-xxvii.

Further, the man whom the Yale Lectureship is named after, Lyman Beecher, has even been the subject of at least one Doctoral Dissertation.<sup>1</sup> Although two Doctoral Dissertations have been written on the Warrack Lectures on Preaching, even in these there is no information on Frank Warrack. So the question arises: who was the Founder of what has become known as the Warrack Lectures? Information pieced together from many sources reveals several facts about the Founder.

Francis Warrack was born on October 10, 1857 in Montrose, county of Angus, Scotland, the second son of James Warrack and Martha Jane (Japp) Warrack.<sup>2</sup> In his twenties, Frank Warrack went to Singapore. While in Singapore, he was employed with Paterson Simons & Company. He then left this company "to become a partner in McAlister & Company. Mr. Warrack retired in 1903 and the Company then became incorporated."<sup>3</sup> This Company (now McAlister & Co. Ltd., and still operating) at the time of Mr. Warrack's

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<sup>1</sup>Raymond Lee Wood, "Lyman Beecher 1775-1863; a Biographical Study" (unpublished Ph.D. dissertation), listed in Doctoral Dissertations Accepted by American Universities, 1960-61, (Ann Arbor, Michigan: University Microfilms, Inc., 1961), p. 178.

<sup>2</sup>"Extract of an Entry in a Register of Births," in possession of, copied and sent to the writer by Paul George, Carnwath on May 5, 1971. Part of the extract reads: "Francis Warrack, born on October 10, 1857 at 1:45 p.m. at 3 Hudson Square, Montrose."

<sup>3</sup>Letter from Mr. A. S. Balfour, retired merchant, Singapore, May 25, 1971. Mr. Balfour took his information from records in the National Library at Singapore. This information, Mr. Balfour wrote, came from "100 Years of Singapore (Makepeace)."

partnership was registered as Ship Chandlers, Sail-makers, Engineers, Furnishers, Ship-brokers, General Merchants and Government Contractors.<sup>1</sup>

During his nearly twenties years in Singapore, Mr. Warrack served as a Trustee of the "Presbyterian Church of Singapore," now called Orchard Hill Presbyterian Church.<sup>2</sup> Also, between 1896 and 1903, he was ordained as an Elder by the Reverend S. Stephen Walker.<sup>3</sup> Before he left Singapore, Mr. Warrack left a certain sum of money to the "Presbyterian Church in Singapore." The money was left in the form of United Engineer Co., Ltd. Shares, and only the interest from these shares could be used for Church purposes.<sup>4</sup>

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<sup>1</sup> Ibid.

<sup>2</sup> Robert M. Greer, A History of the Presbyterian Church in Singapore (N.P.) printed for the Church Centenary, October, 1956 and reprinted in 1959, p. 90. In a copy of Land Grant 3510, "Francis Warrack" is listed with others as a "Trustee for the 'Presbyterian Church in Singapore.' "

<sup>3</sup> The exact date of Mr. Warrack's ordination as an elder has not been determined by this writer since all records of the church were lost during the Japanese occupation of South East Asia; see Greer, A History of the Presbyterian Church in Singapore, p. 1.

In the frontpiece of this book, Mr. Greer lists the dates for the ministry of The Rev. S. S. Walker in Singapore. The September 20, 1930 issue of the Hamilton Advertiser, p. 8, lists the fact that Mr. Walker attended the funeral of Mr. Warrack. Also, the late Rev. D. Hay Sawers, is quoted in the September 27, 1930 issue of the Hamilton Advertiser, p. 8, as saying: "At the service on Tuesday was the minister who ordained Mr. Warrack as an elder of the Church in Singapore."

<sup>4</sup> Letter from The Reverend Robert M. Greer, former minister of Orchard Hill Presbyterian Church in Singapore, Newton Saint Boswells, Roxburghshire, Scotland, May 12, 1971.



When he returned to Scotland, Frank Warrack lived at Cobairdy, Forgue, Aberdeenshire for four years before moving to Kersewell, an estate two and a half miles outside of Carnwath, Lanarkshire. (He leased the Kersewell estate from the proprietors, the Bertrams of Kersewell.<sup>1</sup>)

While living at Kersewell, Carnwath, Mr. Warrack was a member and an elder of Walker Memorial Church.<sup>2</sup> Mr. Warrack not only served this local congregation but the larger United Free Church of Scotland. As a member of the United Free Church of Scotland Committee for Conference with the Church of Scotland on Union, he "looked forward eagerly to the union of the two great Presbyterian Churches of Scotland" and "was spared and privileged to see the fulfilment of his hopes and crowning of his labours in so worthy a cause."<sup>3</sup> (Mr. Warrack died at 9:45 p.m. on September 12, 1930 at Kersewell of Cerebral Thrombosis Chronic Myocardial disease after being confined to bed for many weeks.)<sup>4</sup>

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<sup>1</sup>Hamilton Advertiser, September 20, 1930, p. 8.  
"In 1945 Lanarkshire County Council bought the whole of the estate for use as an agricultural colleg." Henry N. Willox, "The Parish of Carnwath," The Third Statistical Account of Scotland: The County of Lanark, ed. by George Thomson (Glasgow; Collins, 1960), p. 549.

<sup>2</sup>Hamilton Advertiser, September 27, 1930, p. 8.  
"This congregation of the Free Church of Scotland united with St. Mary's, a congregation of the Church of Scotland on August 14, 1938 to form the Carnwath Parish Church. See John Alexander Lamb, ed., Fasti Ecclesiae Scoticae: The Succession of Ministers in the Church of Scotland from the Reformation, IX (Edinburgh: Oliver and Boyd, 1961), p. 345.

<sup>3</sup>Hamilton Advertiser, September 27, 1930, p. 8.  
Reports to the General Assembly of the United Free Church of Scotland, 1929 (Edinburgh: T. and A. Constable, Ltd., 1929), Section XXVII, p. 79.

<sup>4</sup>"Extract of an Entry in a Register of Deaths" (Edinburgh: New Register House, April 21, 1971).

Mr. Frank Warrack's interest and participation in the life and welfare of the people of Carnwath may also be noted. During the First World War he served as chairman of the local tribunal (the board locally formed and civilian in character, which decided whether or not certain men could be exempt from military service).<sup>1</sup> Mr. Warrack also served as a Justice of the Peace of the county of Lanark.<sup>2</sup> In addition to this community service, the Founder of the Warrack Lectureship also served as a member of the local School Board and as a trustee of the local Nursing Association.<sup>3</sup>

Also desirous for the improvement of the village of Carnwath, Mr. Warrack contributed sums amounting to 1750 toward the erection of a new town hall, which unfortunately, he did not live to see completed.<sup>4</sup> His generosity was not limited to Carnwath, for like his elder brother Sir James Howard Warrack, he gave of his means to the city of his birth, Montrose.<sup>5</sup>

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<sup>1</sup>Hamilton Advertiser, September 20, 1930, p. 8.

<sup>2</sup>Royal National Directory of Scotland, 1915 (London: Slater's Directory Ltd., 1915), p. 928.  
Kelly's (Slater's) Directory of Scotland (London: Kelly's Directories Ltd., 1928), p. 597.

<sup>3</sup>Hamilton Advertiser, September 20, 1930, p. 8.

<sup>4</sup>Ibid.

Hamilton Advertiser, September 27, 1930, p. 8.

<sup>5</sup>Hamilton Advertiser, September 20, 1930, p. 8.

Why Frank Warrack handed over to the General Trustees of the United Free Church of Scotland certain investments which would bring a gross income of 150 for the purpose of establishing a lectureship on preaching,<sup>1</sup> can not be exactly determined.<sup>2</sup> The late Reverend Sawers, of St. Mary's Church, Carnwath, in a sermon on the Sunday after Mr. Warrack's funeral said:

As a further proof of his love for the Church, and of his desire for its progress and welfare, he instituted and endowed a lectureship on preaching....<sup>3</sup>

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<sup>1</sup>The Church of Scotland Yearbook, 1940, p. 203.

<sup>2</sup>This writer speculates the possibility of Mr. Warrack's interest in founding a lectureship on preaching arising from a friendship with the late Rev. S. Stephen Walker, the minister who ordained Mr. Warrack as an elder in the Presbyterian Church in Singapore. That a close friendship existed between the two men may be ascertained from the fact that Mr. Walker's first child was born in Singapore on February 17, 1899 (while Mr. Warrack was living there) and named Frank Warrack Walker; see Hew Scott, ed., Fasti Ecclesiae Scoticae, I (Edinburgh: Oliver & Boyd, 1925), 311.

Further, Mr. S. S. Walker also attended the funeral of Frank Warrack. Mr. Walker left Singapore in 1907 and transferred from the English Presbyterian Church to the Church of Scotland in 1911. He served Cramtown, a parish of the Church of Scotland, from 1912 to 1949. This parish is located relatively close to Carnwath, Mr. Warrack's home community from 1907 until his death in 1930.

That Mr. Warrack may have been influenced to provide for "better training of preachers" in the Theological Colleges of his Church Body because of the influence of the preaching of Mr. Walker (who was not educated in these Colleges) is pure conjecture. However, Mr. S. S. Walker's own strength as a preacher is verified by the statement in Greer's History of the Presbyterian Church in Singapore, pp. 97-98. "The distinguishing feature of Mr. Walker's ministry has been its attractive power over young men; he has ever been a fearless preacher of righteousness, but he has not lacked the wooing note of the Evangelist with the result that men have not only been awakened to their need but led to Him who is its full supply."

<sup>3</sup>Hamilton Advertiser, September 27, 1930, p. 8.

Whether the idea of a lectureship which would bring eminent preachers to speak of their profession to students preparing for the ministry was Mr. Warrack's original idea or an idea suggested to him by someone else, cannot be answered of a certainty. John A. Hutton and James Black, the first and third lectures respectively on the Warrack Foundation, both hinted at one possible reason which lay behind Mr. Warrack's founding of the Lectureship. Both lecturers noted that Mr. Warrack felt "sermons might be shorter"<sup>1</sup> and therefore asked that the lecturers on this foundation "refer particularly to this requisite of good preaching."<sup>2</sup> Whatever the reason or reasons which lay behind Frank Warrack's actions, there can be little doubt that his gift has provided a continuous gift of literature on preaching to many ministers in Scotland and abroad for fifty years.

Another view of Mr. Warrack can be seen through a brief sketch of his family. He was married to the former Amy Archibald Cumming.<sup>3</sup>

Frank Warrack's father, James, (1821-1894) was one of "Montrose's most respected citizens."<sup>4</sup> At the time of Frank's birth, he was an insurance agent,<sup>5</sup> but in following years was first a clerk to a wood merchant, and then started on his own as a ship-broker. Also, at one time, he was

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<sup>1</sup>Hutton, p. 8.

<sup>2</sup>Black, p. 122.

<sup>3</sup>"Extract of an Entry in a Register of Deaths."

<sup>4</sup>"Death of Mr. James Warrack, Montrose," Montrose-Arbroath Review, March, 1894. Letter from Miss Mary Smith, County of Angus Librarian, Montrose, May 6, 1971.

<sup>5</sup>"Extract of an Entry in a Register of Deaths."



associated in the ownership of several sailing vessels.<sup>1</sup> Outside of his business as ship-broker, "he was best known as honorary secretary of the Royal National Life-Boat Institution, which office he held for nearly thirty years."<sup>2</sup> James Warrack also participated in the affairs of Montrose and was a long time member of the Session of Free St. John's Church.<sup>3</sup>

The mother of Frank Warrack, Martha Jane, was the daughter of Francis Japp, a former provost and partner in the firm of J.&F. Japp, cabinet makers and upholsters.<sup>4</sup>

Frank Warrack had three sisters and a brother. His brother was the well-known Sir James Howard Warrack (1855-1926), a partner in the firm of Messrs. John Warrack & Company, Leith. James was Knighted in 1919, being created a K.B.E., "principally in connection with his services on the Admiralty Transport Arbitration Board, of which he was vice-president."<sup>5</sup> Sir James was also a director of the British Imperial Council of Commerce,

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<sup>1</sup>Montrose-Arbroath Review, March, 1894.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

<sup>5</sup>Extract from Montrose Year Book and Directory for 1927 listing the obituary of Sir James Howard Warrack. Letter from John Butchart, Editor of Montrose Review, Montrose, May 4, 1971.

<sup>5</sup>"The Late Sir James Warrack, K.B.E., A Notable Montrosian," The Scotsman, November 1, 1926, p. 6.

Director of the Bank of Scotland, Caledonian Insurance Company, And North British Rubber Co., Ltd., a chairman of Leith Chamber of Commerce as well as of the Leith Nautical College.<sup>1</sup>

It can thus be seen that Frank Warrack came from a family, which on all sides, participated actively in public life. He continued notably in this line of service to the communities in which he lived.

In summary, Frank Warrack, although virtually unknown today, was a man who loved, served and supported his church and the community in which he lived. This love was reciprocal, as a local newspaper at the time of his death bears testimony. After the funeral service on Tuesday, September 16, 1930, in Walker Memorial Church, the newspaper noted "the cortage proceeded to the cemetery. All through the village shops were closed and blinds were drawn."<sup>2</sup>

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<sup>1</sup>"Warrack, Sir James Howard," Who Was Who 1916-1918, II (London: Adam & Charles Black, 1929), 1094.

<sup>2</sup>Hamilton Advertiser, September 20, 1930, p. 8.

## I. PREACHING AND THE MINISTER'S PROFESSIONAL ROLE

### The Role Of The Minister

"The sermons of a man without vocation are apt to be little better than unconscious soliloquies...."<sup>1</sup> Unless a preacher has a lively sense of the task in which he is engaged, W. M. Macgregor is saying, his message will not reach people. Simply: a man must know his role if he is to preach.

However, some analysts assert ministers do not know their roles today.<sup>2</sup> And here is the rub. It is all very well and good to tell students preparing for the Christian ministry the rules for sermon construction and how to find sermon illustrations.

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<sup>1</sup>W. M. Macgregor, For Christ and the Kingdom (London: Student Christian Movement Press, 1932), p. 34.

<sup>2</sup>On the British scene there is this from Stephen Verney's Reorientation: Report on a Pilot Year of Further Training for the Clergy (Coventry: Urban Studies Department of Coventry Cathedra, July, 1970), p. 1, "Through all of our discussions with the clergy, one concern kept breaking through 'what is my role?'"

On the American side, Reuel Howe in "Theological Education after Ordination," Making the Ministry Relevant, ed. by Hans Hofmann (New York: Charles Scribner's Sons, 1960), p. 147, reports that many ministers "are restless and uncertain about their vocations."

But if they do not know what their function is, all the emphasis on how to get sermons into polished form is of no avail. Thus the importance can be seen for examining a series of lectures on preaching to see if the roles and functions of the minister are discussed.

Perhaps if this uncertainty about the minister's identity were a new "problem" it might not be of interest to examine the fifty-year-old Warrack Lectureship on Preaching for possible clues as to how various men have portrayed the role of the minister. But that there has been unclarity over the minister's role can be documented in literature dating back at least 300 years. Richard Baxter (1615-1691), in his famous and influential The Reformed Pastor first published in 1656, suggests that people outside the ministry especially had a stunted concept of the minister's role.<sup>1</sup> Also, between the years 1881 and 1902, the topic of Church and the Christian Ministry were of such interest that at least eight books were written on the subject in

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<sup>1</sup>Richard Baxter, The Reformed Pastor, ed. with an introduction by John T. Wilkinson (London: The Epworth Press, 1939), p. 125. This book has gone through more than twenty editions from 1656 through the year 1959 and has influenced such men as Thomas Rutherford, Thomas Chalmers, Marcus Dods, John, Charles and Samuel Wesley. See pp. 19-20, 27-47.

Further, Yngve Brilioth says this in A Brief History of Preaching, trans. by Karl E. Mattson (Philadelphia: Fortress Press, 1965), p. 163, "The greatest name among the Presbyterians - and Anglicanism's greatest loss, even in the history of preaching - is Richard Baxter (1615-1691), who through his treatise of 1656, The Reformed Pastor, influenced the free church clergy for centuries...."



Britain.<sup>1</sup> Further, John Kelman (1864-1929), the well-known Scots preacher at Aberdeen, Edinburgh and New York City, writing in the early 1900s, stated there was a conflict in views regarding the ministry.<sup>2</sup> From the Anglican side during the same period (early 1900s), W. Edward Chadwick bluntly stated "as perhaps never since the first centuries of her existence, the Church and the ministry are on their trial before the world."<sup>3</sup>

This uncertainty surrounding the minister's role is referred to in four of the Warrack lectures covering the period from 1935 through 1956.<sup>4</sup> Sidney M. Berry puts it succinctly:

...in our own time...the preacher's vocation has become the subject of some doubt and mis-giving. Men are not altogether sure about the place it will hold in the society of the future.<sup>5</sup>

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<sup>1</sup>Donald MacLeod, The Doctrine and Validity of the Ministry and Sacraments of the National Church of Scotland (Edinburgh: William Blackwood and Sons, 1903), pp. 78-80.

<sup>2</sup>John Kelman, "The Christian Ministry," The Expository Times, August, 1908, p. 492.

<sup>3</sup>W. Edward Chadwick, The Pastoral Teaching of St. Paul: His Ministerial Ideals (Edinburgh: T & T Clark, 1907), p. 228.

<sup>4</sup>Sidney M. Berry, Vital Preaching (London: Independent Press, Ltd., 1936), pp. 15-16, 20-21. E. D. Jarvis, If Any Man Minister (London: Hodder & Stoughton, 1951), pp. 81-82. Wright, p. 38. Craig, p. 19.

<sup>5</sup>Berry, p. 16.

A. C. Craig, the 1935 lecturer, is the only writer (in the surveyed material from the last one hundred years<sup>1</sup>) who contends there was a time when ministers "were at ease in their spirits concerning their office" since they and their people knew what was expected of them.<sup>2</sup> However, Craig leaves no doubt that preachers in the early 1950s were uncertain of their vocation.<sup>3</sup>

Thus since this confusion regarding the identity of the preacher has been a problem down to the present day, it seems to be of value to examine a body of literature on preaching, given over a span of fifty years, to discover how men known for their power to attract and hold the people, have portrayed the preacher in his various ministerial roles. For if these men have "reached" the people as preachers, their views of the minister's vocation might at least warrant examination.

This examination shall seek to assess the replies of the Warrack lecturers to such questions as: What does it mean to be a minister? What is the rightful place of a Christian minister in society? In the Church? In his own thinking? For unless preachers

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<sup>1</sup>See pages vi-vii in the text above.

<sup>2</sup>A. C. Craig is referring to the eighteenth and nineteenth centuries in his Preaching in a Scientific Age (London: SCM Press, Ltd., 1954).

<sup>3</sup>Ibid., 19-27.

have an understanding of the ministry, it may be true that their sermons will "be little better than unconscious soliloquies."<sup>1</sup>

However, before we consider the image of the minister as presented in the Warrack Lectures on Preaching, a definition of terms shall be given.

The term "minister" is used overwhelmingly by the Warrack lecturers to designate the one ordained to the ministry in the Reformed tradition.<sup>2</sup> For the term

"minister" belongs peculiarly to the Reformed tradition in contrast to "priest" in the Catholic and Anglican traditions, and "pastor" in the Lutheran and many other protestant churches.<sup>3</sup>

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<sup>1</sup>Macgregor, For Christ and the Kingdom, p. 34.

<sup>2</sup>The notable exceptions are D. T. Niles and A. Boyd Scott. Niles never uses the term minister, but does use the term pastor and pastoral a total of 17 times. Scott uses the term minister 7 times but uses the term pastor and pastoral 32 times. Niles was a Methodist and Scott a minister of the United Free Church of Scotland.

<sup>3</sup>H. Richard Niebuhr and Daniel D. Williams, editors, The Ministry in Historical Perspective (New York: Harper & Brothers Publishers, 1956), p. viii.

Historically, "the Reformers customarily spoke of the minister as pastor...but they called him most frequently 'preacher' (Prediger or Praedikant). The term 'pastor' came into general use only during the eighteenth century under the influence of Pietism, especially in Lutheranism. The German Reformers also adhered to the medieval usage and called the preacher Pfarrer.... The common people most generally called the minister 'preacher'...." "The term 'minister' was gradually introduced into English-speaking countries by the Nonconformists and Dissenters. Dependent upon Calvinism, they distinguished the Protestant 'ministry' from the Anglican 'clergy.'" Wilhelm Paulk, "The Ministry in the Time of the Continental Reformers," The Ministry in Historical Perspective, p. 116.

Although in popular lay usage today the terms are apparently used interchangeably,<sup>1</sup> this dissertation will conform to the pattern established in the Warrack Lectures. That is, when the term "minister" is used by these men, it refers to the Reformed church's ordained leadership in general. Usually, whenever the term "pastor" is used by the lecturers, it refers to the minister in his function of pastoral care.<sup>2</sup>

The Minister: As Primarily A Preacher Or A Total Minister?

When the question is raised as to which of the minister's roles should stand first, one would expect the majority of the Warrack lecturers to give that place to preaching. For as Wilhelm Paulk in his essay in the book The Ministry in Historical Perspective asserts: "Nothing is more characteristic of Protestantism then the importance it attaches to preaching."<sup>3</sup> And further, John Calvin, the Reformer to whom Scotland traces its spiritual ancestry, held preaching to be the

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<sup>1</sup>Mark Gibbs and T. Ralph Morton, God's Frozen People (London: Collins Fontana Books, 1964), p. 9.

<sup>2</sup>Back in 1906, a writer for The Expository Times (published in Edinburgh) suggested that the term "pastor" is the best title for a minister of Christ. This opinion undoubtedly was, and still is, a rather uncommon one in Scotland. The Expository Times, Vol. 14, No. 4, January 1906, p. 15.

<sup>3</sup>Paulk, "The Ministry in the Time of the Continental Reformers," p. 110.



primary ministerial function.<sup>1</sup> Nevertheless, an examination of the published Warrack Lectures reveals that preaching has not always been the central role of the minister in the lecturers' opinion.

To be sure nine of the thirty-six lecturers do claim that preaching is the primary function of the minister. Yet, balancing this thrust, is the assertion of ten other lecturers who urge students preparing for the ministry to "Have nothing to do with the foolish suggestion that the two offices [of preacher and pastor] might advantageously be severed."<sup>2</sup> In addition, the lecturers of 1931, 1941 and 1949 while stating that preaching has always been the primary function for the minister, also maintain that this ministerial task can not be separated from other functions.<sup>3</sup>

A closer look at this subject reveals that no pattern is established historically speaking. For lecturers in the period from 1921 through 1962 declare

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<sup>1</sup>Ibid., 131. See also T. H. L. Parker, The Oracles of God: An Introduction to the Preaching of John Calvin (London: Lutterworth Press, 1947), pp. 60-61.

Harry G. Goodykoontz in The Minister in the Reformed Tradition (Richmond, Virginia: John Knox Press, 1963), p. 58, says "The Scottish view of the ministry is a direct outgrowth of the view of the continental Reformers, particularly John Calvin."

<sup>2</sup>James S. Stewart, Heralds of God (London: Hodder & Stoughton, 1946), p. 106.

<sup>3</sup>L. Maclean Watt, The Preacher's Life and Work (London: H. R. Allenson Limited, 1932), pp. xvi, 7, 180. H. H. Farmer, The Servant of the Word (London: James Nisbet & Co., Ltd., 1960), pp. 18-19, 23-24. R. E. McIntyre, The Ministry of the Word (London: Thomas Nelson And Sons, Ltd., 1950), pp. 9-11.

preaching must come first for the minister,<sup>1</sup> while lecturers from 1922 through 1969 are equally emphatic in their assertion that preaching and pastoral work cannot be separated.<sup>2</sup> However, when these statements (on the important ministerial roles) are considered according to smaller time units, a slight pattern does emerge. For in the first fifteen years of the Warrack Lectureship, six of the lecturers state the primary function in the minister's life is preaching as overagainst three men who warn future ministers not to exalt the preaching office above others. In the last thirty-five years, seven men hold that a balance must be maintained between all of the

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<sup>1</sup>Hutton, p. 169. Black, p. 17. Gossip, pp. 245-46. A. Boyd Scott, Preaching Week by Week (London: Hodder & Stoughton, 1929), pp. 23-24. Philip, pp. 18-19, 115. Frank Cairns, The Prophet of the Heart (London: Hodder & Stoughton, 1934), p. 60. A. A. Cowan, The Primacy of Preaching Today (Edinburgh: T & T Clark, 1955), pp. 7, 14. David A. MacLennan, Entrusted with the Gospel (Philadelphia: The Westminster Press, 1956), pp. 26-29. Hamish C. MacKenzie, Preaching the Eternities (Edinburgh: The Saint Andrew Press, 1963), pp. 13, 31-32, 73, 82, 95-96.

<sup>2</sup>Sclater, pp. 100-101. James Reid, In Quest of Reality (London: Hodder & Stoughton Limited, [1924]), pp. 4, 171, 200. Henry Sloan Coffin, What to Preach (London: Hodder & Stoughton, 1926), p. 119. Berry, p. 41. W. M. Macgregor, The Making of a Preacher (London: SCM Press, Ltd., 1945), p. 31. Stewart, p. 106. Robert Menzies, Preaching and Pastoral Evangelism (Edinburgh: The Saint Andrew Press, 1963), p. vii. Wright, pp. 11-12, 42. Small, pp. 66-68. Stuart W. McWilliam, Called to Preach (Edinburgh: The Saint Andrew Press, 1969), pp. 3-4.

ministerial functions, while only two men hold rigidly to the concept of preaching as being the primary work of the minister.<sup>1</sup>

Thus it would appear that after the first fifteen years of the Warrack Lectureship, preaching viewed as the primary task of the minister gives way to a view which sees preaching as placed on a plane with other ministerial functions. Nevertheless, one point needs to be observed.

The nine lecturers who assert that preaching must not be given a preeminent place among the various tasks in the minister's life, do not say preaching must be intertwined with all ministerial functions. For these nine lecturers say that preaching and pastoral offices must be linked together. And by "pastoral office" these lecturers mean the counseling, visiting, and supporting functions of the minister. Thus, only one of these lecturers<sup>2</sup> would see preaching on a level with more than one other ministerial function.

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<sup>1</sup>David MacLennan in Entrusted with the Gospel, p 29, stands with one foot in each argument. For he says that if preaching is seen as an entrustment then "It will not be worship or preaching, pastoral counseling or pulpit work, Christian social service or the exposition of God's Word; it will be, as it always has been for the perceptive minister, 'both...and.' Nevertheless, because we accept the Biblical view of preaching and unrepentantly stand in the tradition of the Reformation, we shall give primary place to sermon making.

<sup>2</sup>Coffin, p. 119.

When representative homiletical and pastoral literature from the fifty year period prior to the inauguration of the Warrack Lectureship is surveyed,<sup>1</sup> preaching is seen to be depicted as the principle function of the ministry.<sup>2</sup> Only John Kelman strongly implies the work of the minister is done equally in his preaching and other offices.<sup>3</sup> James Stalker (1844-1927), minister at Kirkcaldy and Glasgow and professor at the Free Church College in Aberdeen, also suggests that preaching cannot be separated from other parts of the minister's life. Nevertheless, he also states: "Yet, preaching is the central thing in our work."<sup>4</sup>

In summary: is there a main function in the ministry according to the Warrack lecturers? Particularly in the first fifteen years of the Lectureship, the lecturers reflect the prevalent attitude already established in the period from 1871-1920; namely, preaching is conceived of as the primary task of the minister. Thus, up until the middle of the 1930s, a

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<sup>1</sup>See page vii of the text above.

<sup>2</sup>Henry W. Smith, The Preacher as Pastor or Preaching in Connection with Work in the Parish and the Study (Edinburgh: William Blackwood and Sons, 1882), p. 2. W. G. Blaikie, For the Work of the Ministry (4th ed.; London: J. Nisbet & Co., 1885), pp. 554-55. John Watson, The Cure of Souls (London: Hodder & Stoughton, 1896), p. 1. C. H. Spurgeon, An All-Round Ministry: Addresses to Ministers and Students (London: Passmore and Alabaster, 1900), p. 281. H. H. Henson, The Liberty of Prophesying (London: MacMillan and Co., 1909), pp. vi, 1.

<sup>3</sup>John Kelman, The War and Preaching (New Haven: Yale University Press, 1919), pp. 154-55.

<sup>4</sup>James Stalker, The Preacher and His Models, (London: Hodder & Stoughton, 1891), pp. 22-23.



good many Warrack lecturers continue the emphasis placed upon preaching as being the number-one function of the ministry. This emphasis is not surprising in Scotland. For two of Scotland's most influential spiritual leaders, John Knox (1513-1572) and Thomas Chalmers (1770-1847), were recognized mainly for their powerful preaching.<sup>1</sup>

But in the early 1940s this emphasis is shifted. Only two out of a total of twenty-two lecturers from 1941 to the present contend preaching is the primary role to be fulfilled in the ministry. For ten lecturers in this period<sup>2</sup> affirm that the pastoral role is complementary to that of preaching. Further, it is perhaps not entirely invalid to refer to the argument of silence here. Since ten of the twenty-two lecturers in this thirty year period do not refer to any of the minister's roles as being "primary," it would seem plausible to suggest that they too conceive of preaching as being on a par with other ministerial functions.

At least this much can be documented: the preaching and pastoral offices are said to be intertwined by most of the Warrack lecturers in the last

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<sup>1</sup>Edwin Charles Dargon, A History of Preaching From the Close of the Reformation Period to the End of the Nineteenth Century, 1572-1900, II (London: Hodder & Stoughton, 1912), 488. Brillioth, A Brief History of Preaching, p. 162.

<sup>2</sup>Farmer, Macgregor, Stewart, McIntyre, Menzies, MacLennan, Wright, Niles, Small, and McWilliam.

thirty years of the Lectureship. This is a significant change in emphasis, first for a country like Scotland which for centuries conceived of the ministry as a preaching office;<sup>1</sup> and second since an examination of the recognized premier lectureship on preaching (the Lyman Beecher Lectureship at Yale University) "discloses the centrality of preaching in the lecturer's conception of the ministry."<sup>2</sup>

The Minister: As Leader Or Only Gifted Individual?

Having surveyed the question of whether or not preaching is viewed as the primary function of the minister, we now consider a related question. Is the minister seen as a leader in the parish or is he looked upon as the person who does almost all of the work?

Harry G. Goodykoontz in his book The Minister in the Reformed Tradition writes: "To lead God's people to carry out their ministry is always the function of the pastor."<sup>3</sup> This may have been the minister's task, but there is sparse reference to this concept in the Warrack Lectures. In fact, direct mention is made of the minister's leadership function

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<sup>1</sup>Watt, p. 7.

<sup>2</sup>Robert S. Michaelson, "The Protestant Ministry in America: 1850 to the present," The Ministry in Historical Perspective, ed. by Nieburh and Williams, p. 282. Ritzinger, "A Study of Pastoral Care in the Lyman Beecher Lectures, 1872-1957," p. 123. Permission to quote from any portion of this thesis was given to this writer in a letter from Dr. Ritzinger dated February 8, 1973.

<sup>3</sup>Page 148.

by only six lecturers.<sup>1</sup> And it is interesting to observe that these six men all delivered their lectures within the first twenty-five years of the Warrack Lectureship. To be precise, from 1942 to the present, there is no direct reference in these lectures to the leadership function of the minister.

Surveying the topic more closely, we note James Reid in 1924, Henry Sloan Coffin in 1926, and L. Maclean Watt in 1931 are the only men to specifically state that "Most ministers are...leaders of congregations whose corporate life and work it is theirs to guide."<sup>2</sup> Frank Cairns in 1934, Sidney Berry in 1936, George MacLeod in 1937 and W. M. Macgregor in 1942 only refer indirectly to the minister's leadership role. Thus, just three out of the thirty-six Warrack lecturers under examination make explicit reference to this ministerial function, and they all lectured within the period from 1924 through 1931.

Although only six lecturers refer to the leadership function of the minister, fewer mention its opposite implication. Just A. Boyd Scott in 1928 and A. W. Burnet in 1935 allude to the concept of the minister as assuming the position of "running the congregational show" by himself.<sup>3</sup> Again it may

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<sup>1</sup>Reid, p. 84. Coffin, pp. 119, 127-28. Watt, pp. 164-66. Cairns, pp. 37-38. George F. MacLeod, Speaking the Truth-In Love (London: Student Christian Movement Press, 1936), p. 110. Macgregor, p. 21.

<sup>2</sup>Coffin, p. 127

<sup>3</sup>Scott, p. 43. Burnet, pp. 106-107.

be noted that these men also lectured well within the first half of the Warrack Lectureship's history.

As there is little mention of the leadership role of the minister in the Warrack Lectures, there is likewise slight allusion to this function in the literature surveyed from the fifty year period prior to the Lectureship. Only W. G. Blaikie writing in 1873 refers to the minister as a leader of his parish while only George Anderson in 1911 declares that the Presbyterian minister "is the system itself...."<sup>1</sup>

The results of the above examination of Warrack material are somewhat surprising first because there is such slight reference to the minister's leadership role, and second because what reference is found in the Warrack Lectures encourages future ministers to lead and not assume the burden of carrying out the congregational program by themselves. For a report on a pilot year of in-service training for ministers held at Coventry in 1969-1970, reveals that "the clergy are trained in a dominating type of leadership...."<sup>2</sup> Of course this report surveyed ministers from mainly the Anglican tradition. Nevertheless, a similar observation is made of this dominating role of the minister in areas of leadership by Mark Gibbs

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<sup>1</sup>Blaikie, The Ministry, pp. 217-18. George Anderson, The Scottish Pastor (London: William Blackwood and Sons, 1911), pp. 20, 91.

<sup>2</sup>Stephen Verney, Reorientation: Report On a Pilot Year of Further Training for the Clergy (Covenant Cathedral: Urban Studies Department, 1970), p. 4.



and T. Ralph Morton in their 1964 book God's Frozen People - a book which discusses the religious scene among Anglicans and Presbyterians in England and Scotland alike.<sup>1</sup> Further, James A. Whyte, writing on the ministry of the Church of Scotland in 1964 also declares that

the main burden of the success and failure of the congregation...is made to rest fairly and squarely on the shoulders of the minister.<sup>2</sup>

#### Denominational and Ecumenical Affairs

The emphasis given to the minister's leadership role in general by several Warrack Lecturers finds a larger range of support when specific areas of ministerial concerns is examined. A case in point is the minister's role in denominational and inter-denominational affairs.

Although James T. Cleland, lecturing in 1963, is the only man on the Warrack Foundation who alludes to the minister's need to share his knowledge and to give his guidance on denominational affairs,<sup>3</sup> eight lecturers speak of the minister's leadership role in

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<sup>1</sup>Gibbs and Morton, God's Frozen People, p. 15.

<sup>2</sup>James A. Whyte, "The Church of Scotland," Preparing for the Ministry of the 1970s: Essays on the British Churches, ed. by David L. Edwards (London: SCM Press, 1964), pp. 96-97.

<sup>3</sup>James T. Cleland, Preaching to Be Understood (New York: Abingdon Press, 1965), p. 36.

interdenominational or ecumenical affairs.<sup>1</sup> These eight lecturers, representing a period of time from 1926 through 1963, suggest the minister can lead his parishioners in developing an ecumenical conscience and in preparing for service on the wider church scene. The minister "leads" in this area through preaching, teaching and via the substance and structure of the Service of Worship. In addition to these seven lecturers, ten others (representing a period of twenty-five years from 1931) make explicit reference to the ecumenical movement and church unity.<sup>2</sup> However, these ten men, while giving strong support to this area of the church's life, do not suggest the minister is either a leader or a one-man-show in carrying out ecumenical concerns.

In referring to representative literature in the period from 1871 to 1920, one does not expect to find any allusion to the minister's role as leader

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<sup>1</sup>Coffin, pp. 134, 144-46. Watt, pp. 34-44, 259-60. Oswald B. Milligan, The Ministry of Worship (London: Oxford University Press, 1941), pp. 19-20, 44. Farmer, pp. 11-12. Stewart, pp. 34-35, 110-111. Cowan, p. 25. Thomas H. Keir, The Word in Worship (London: Oxford University Press, 1962), p. 23. Cleland, pp. 24, 36.

<sup>2</sup>MacLeod, pp. 121, 125. James Hutchison Cockburn, "The Church's Message for an Age of Turmoil," unpublished Warrack Lectures of 1945, Chapter II, pp. 24-26; Chapter VI, pp. 19-20. Reinhold Niebuhr, Faith and History (London: Nisbet & Co., 1949), p. 274. David H. C. Read, The Communication of the Gospel (London: The SCM Press, 1951), p. 38. Craig,

in the ecumenical movement as such, since this movement came into existence later.<sup>1</sup> However, particularly because of the struggles between the Free Church and the Church of Scotland, one does expect to hear at least some echo of advice concerning the area of church unity. And a few echoes there are in this literature, W. G. Blaikie in 1873 and P. T. Forsyth in 1907 hint at the minister's function of leading people, through personal example, in the area of church unity.<sup>2</sup> One other writer referring to this fifty year period of history suggests

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pp. 111, 118-19. Menzies, pp. 1, 4, 38, 110, 112. MacLennan, pp. 49, 73. Wright, pp. 9-10. D. T. Niles, The Preacher's Calling to Be Servant (London: Lutterworth Press, 1959), pp. 106, 109. A. J. Boyd, Christian Encounter (Edinburgh: The Saint Andrew Press, 1961), pp. 1, 102-103, 107.

<sup>1</sup>The Ecumenical Movement can be traced back to the World Missionary Conference in Edinburgh in 1910. From this conference plus the ones in 1937 at both Oxford and Edinburgh, the movement "towards the recovery of the unity of all believers in Christ, transcending differences of creed, ritual and polity" gained its impetus. The movement "endeavors to give expression to that unity by closer relations in conference, both for cooperation in common Christian tasks and with a view to the ultimate reunion of the Churches." F. L. Cross, ed., The Oxford Dictionary of the Christian Church (London: Oxford University Press, 1958), pp. 438, 977.

To be sure, references to the minister's need to concern himself with church unity go back further in history than 1910. One case in point is Richard Baxter's contention already in 1656 in The Reformed Pastor, pp. 73-74: "He that...loveth not the unity and purity of the Church, and abhorreth not discord and divisions...is not fit to be a pastor of a Church."

<sup>2</sup>Blaikie, The Ministry, p. 229. P. T. Forsyth, Positive Preaching and the Modern Mind (London: Independent Press, Ltd., 1957), p. 65.

the minister, by personal involvement in Christian unity, could give leadership in this area.<sup>1</sup>

In summary: a small percentage of Warrack lecturers discuss the leadership role of the minister. However, of these lecturers, the vast majority portray the minister as a leader of his people rather than a do-it-yourself man in interdenominational affairs. The minister is encouraged to "lead" by creating an awareness of these subjects through preaching, teaching and personal example. Further, it is mainly the lecturers in the first twenty-five years of the Warrack Lectureship who address themselves to the minister's function as leader.

Before proceeding to the next area of investigation, it can be suggested that the strong emphasis on the need for a minister to be a leader in ecumenical concerns comes almost exclusively from Warrack Lecturers whose denominational affiliation lies outside the Church of Scotland.<sup>2</sup> Perhaps the reason such scant reference is made to ecumenical concerns can be traced to the education provided in the Theological Colleges of the Free Church of Scotland (the institutions in which thirty of the Warrack lecturers received their basic theological education). For as one source suggests

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<sup>1</sup>Webber, A History of Preaching, II, 94-95.

<sup>2</sup>Henry Sloan Coffin, H. H. Farmer, D. T. Niles.



The fact that the foundation of these colleges arose out of a tragic division in the Church meant that there was a strong denominational emphasis in the teaching and life of the Colleges.<sup>1</sup>

Whether or not this is the only contributing factor to the relatively slight emphasis on ecumenical concerns among the Warrack lecturers who come from Scotland must be left open to debate. This is, however, one possible explanation to explain the above observed facts.<sup>2</sup>

### Social Issues And Politics

The leadership role of the minister is discussed by the Warrack lecturers also in relation to the subject of social issues and politics.

#### Social Issues.

Sixteen of the lecturers from 1922 through 1956 declare that the local parish minister can lead his people in becoming aware of, and involved in social matters. As in the area of interdenominational

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<sup>1</sup>Gibbs and Morton, God's Frozen People, p. 165.

<sup>2</sup>It is possibly true to say that even today church unity is far from being a vibrant affair in Scotland. As a newspaper reported in December of 1970, the Moderator of the General Assembly of the Church of Scotland conveyed the impression in a speech that "The various denominations in Scotland now showed more goodwill and co-operation towards each other. Although he did not think there would be unity 'for a very long time,' he was looking for practical co-operation." See "Church Still Very Much Alive," (Dundee) Courier and Advertiser, Dec. 16, 1970, p. 5.

affairs, these sixteen lecturers<sup>1</sup> feel the minister can lead his people mainly through preaching. For in preaching, they contend, the minister can teach new values and awaken consciences to ethical problems. Yet, these lecturers counsel, the minister must be alert to two things. First, he must realize his limited knowledge on many technical sides of social concerns and "speak with due modesty and restraint."<sup>2</sup> Second, these lecturers point out, the minister must indeed sensitize his people; he must awaken them to areas of social concern. Yet at the same time, the people must see that the solution to these problems demands their personal involvement and not the minister's. That is, it is for the minister to lead his people to an awareness of social problems and injustices "to exhort and warn, rather than to administer and organize."<sup>3</sup>

In sharp contrast to the many lecturers who suggest the minister can be a leader in the area of social duties, there is but one lecturer who suggests

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<sup>1</sup>Sclater, pp. 89-90. Reid, pp. 18-20, 25-26, 101-105, 109. Coffin, pp. 83-86, 102-106, 114-15, 120, 129-131, 141. Scott, pp. 228-29. Philip, pp. 32, 35-36. Cairns, p. 89. Berry, pp. 59-64. MacLeod, pp. 50-51. Farmer, p. 121. Macgregor, pp. 76-77. Stewart, pp. 19, 28-30, 96-98. Jeffrey, pp. 18-20. McIntyre, p. 99. Menzies, pp. 9-10, 14-15, 35-36, 89-90. Cowan, pp. 28, 33. Wright, pp. 54-55.

<sup>2</sup>Sclater, p. 90.

<sup>3</sup>Philip, p. 36.

the minister might carry out social action on his own. Only L. Maclean Watt, lecturing in 1931, gives the picture of a minister "carrying the ball" by himself rather than being a leader to stimulate his people to take what they might feel to be the appropriate response to particular issues.<sup>1</sup>

This same note of concern that the minister be a leader in the area of social duties is sounded by a number of writers of literature in the fifty year period prior to the beginning of the Warrack Lectureship. From the year 1873 through 1914, six men declare that pressing social concerns

are things that the Christian preacher cannot pass by on the other side. He has been made a minister for the very purpose of grappling with them and it will be treachery to his office and treason to his Lord, if he refuses to deal with them.<sup>2</sup>

As reflected by the sixteen Warrack lecturers who treat this subject, these six men maintain the minister can be a leader in ethical issues, mainly via his preaching.<sup>3</sup> One of these six writers<sup>4</sup> feels the

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<sup>1</sup>Watt, p. 27.

<sup>2</sup>William M. Taylor, The Ministry of the Word (London: T. Nelson and Sons [1876]), p. 286.

<sup>3</sup>Blaikie, The Ministry, p. 47. W. G. Blaikie, The Preachers of Scotland From the Sixth to the Nineteenth Century (Edinburgh: T & T Clark, 1888), pp. 312-13. Taylor, The Ministry, pp. 285-86, 293. Anderson, The Scottish Pastor, p. 4. Stalker, The Preacher, pp. 81-85. Charles Silvester Horne, The Romance of Preaching (London: James Clarke & Co., [1914]), pp. 91-92, 101. John Henry Jowett, The Preacher: His Life and Work (3rd ed.; London: Hodder & Stoughton, [1912]), pp. 78-79, 96-100.

<sup>4</sup>Horne, The Romance of Preaching, pp. 70-71.

minister must not only preach about social duties, he must also become involved in them. This point (about the minister actively participating in the alleviation of social problems in addition to leading his parish through preaching on social issues) is missing in the Warrack Lectures.

One writer of the representative homiletical, pastoral and historical literature from the 1871-1920 period cautions ministers against "splitting" their churches through their actions in public affairs,<sup>1</sup> while another writer bluntly denounces the minister who mentions social topics from the pulpit.<sup>2</sup> This latter writer, C. H. Spurgeon (1834-1892), finds a counter-part in the Warrack Lectureship in the person of Hamish MacKenzie. Both men use the identical illustration of Robert Leighton (1611-1684) who refused to preach about pressing current concerns, to point up the advisability of remaining silent on similar issues.<sup>3</sup>

Thus it can be seen that in both the literature from 1871 through 1920 and the literature from the Warrack Lectures 1921 to 1970, there is a fair amount of reference to the minister's leadership role in the

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<sup>1</sup>Forsyth, Positive Preaching, p. 78.

<sup>2</sup>Spurgeon, An All-Round Ministry, pp. 325-26.

<sup>3</sup>Ibid., 325. MacKenzie, Forward.



area of social concerns. That certain of the Warrack lecturers suggest students preparing for the ministry should become leaders for their people in this area is not surprising. For

...by about the year 1910 there was scarcely a sermon preached at all events in the Free Church and High Church pulpits - which did not include among its "applications" a reference to the duty of "Christianizing every sphere of human activity."<sup>1</sup>

But social concerns were not only being discussed from pulpits during this period. After a slow start in the 1890s,<sup>2</sup> both the Free Church and the Established Church in the first two decades of the twentieth century established committees and agencies which carried out concrete forms of social service.<sup>3</sup>

Even prior to the period around the turn of the present century, Thomas Chalmers between 1819 and 1823 inaugurated and superintended "perhaps the greatest and most effective parochial organization which the Christian Church has ever seen in operation," showing concern for the neglected poor and unchurched among Glasgow's crowded tenements.<sup>4</sup> When Chalmers was called to teach at the University of Edinburgh in 1828,

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<sup>1</sup>Ernest H. Jeffs, Princes of the Modern Pulpit (London: Sampson Low, Martston & Co., Ltd., [1931]), p. 2.

<sup>2</sup>J. R. Fleming, A History of the Church of Scotland 1875-1929 (Edinburgh: T & T Clark, 1933), pp. 176-77.

<sup>3</sup>Ibid., 179-186. J. H. S. Burleigh, A Church History of Scotland (London: Oxford University Press, 1960), pp. 415-16.

<sup>4</sup>Taylor, The Scottish Pulpit, p. 200.

he went down to the West Port, "a district second only in depravity to the scene of his remarkable success in Glasgow,"<sup>1</sup> and from a tanner's loft, preached and organized a large-scale parish which served the degraded people of the area.<sup>2</sup> This mission work in Scotland's "underworld" was carried on after Chalmer's death in 1847 by men in Glasgow like Thomas Guthrie of St. John's Church, Robert Buchanan of Tron Church, and Mr. MacColl of the Wynd Mission and by others in Edinburgh.<sup>3</sup>

Because of this background of social concerns among Scottish Presbyterians, it is not surprising to

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<sup>1</sup>Webber, A History of Preaching, II, 276.

<sup>2</sup>Taylor, The Scottish Pulpit, p. 201.

One Warrack lecturer, J. Hutchison Cockburn intimated in Chapter I, p. 10, that some people regreted to see Chalmers leave this pioneer Church work among the working class and poor in Glasgow and Edinburgh and take a professor's chair in a university. (From 1823-1828 he had the chair of Moral Philosophy at the University of St. Andrews, and from 1828-1843 the chair of Divinity at the University of Edinburgh.) But two factors were involved in his decision to leave the parish. (1) As a result of the burden of this work in Glasgow, his health suffered. Thus he could not have stayed on long in the parish. (2) Also it must be remembered that his ambition to become a professor was "valued chiefly as an opportunity to influence the youth of the country and particularly those who intended to enter the Christian ministry." See Burleigh, A Church History of Scotland, pp. 317, 357; Webber, A History of Preaching, II, 289-291; and Blaikie, Preachers of Scotland, p. 8.

<sup>3</sup>Taylor, The Scottish Pulpit, pp. 258-59. Webber, A History of Preaching, II, 278-79.

find twenty-six<sup>1</sup> of the thirty-six Warrack lecturers under examination emphasizing the importance of ministers being alert to social issues. Also, three of the Warrack lecturers; namely, Henry Sloan Coffin, George MacLeod, and Reinhold Niebuhr have become well-known particularly because of their leadership in the area of social and ethical concerns.<sup>2</sup> Thus the directive that "preaching should express social concern"<sup>3</sup> and that ministers should awaken people to take positive action regarding ethical issues is expected to be found in the Warrack Lectureship.

#### Politics.

When the subject of politics is considered, it might be presupposed that future ministers would

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<sup>1</sup>In addition to the sixteen Warrack lecturers who discuss the minister's leadership role in the area of social concerns, ten other men mention that the minister must be informed about them.

Black, pp. 26, 35, 73. Gossip, p. 139. Watt, p. 27. Burnet, pp. 44-45. Cockburn, Chapter I, pp. 8-10, Chapter II, p. 24. Niebuhr, pp. 205, 274. Craig, pp. 49, 109. Small, pp. 47-48. Boyd, pp. 14-15. Cleland, pp. 46-47.

<sup>2</sup>On Coffin, see Jones, The Royalty of the Pulpit, pp. 158-59, 423. On Niebuhr, see Jones, p. 142 and Harold H. Zietlow, "Thielicke's 'new reformation' in ethics: Walking between two worlds," Lutheran Forum, Feb., 1970, p. 10. On MacLeod, see Burleigh, A Church History of Scotland, pp. 413-14.

<sup>3</sup>Cowan, p. 28.

be encouraged by the Warrack lecturers to assume an active leadership role in this area. For one thing, the history of Scottish preaching since the Reformation reveals that alongside the preaching of the Gospel there has been a pleading for specific, political courses of action from the pulpit.<sup>1</sup> Then too, in the fifty year period prior to the beginning of the Warrack Lectureship, a survey of representative literature shows seven writers from 1876 through 1914<sup>2</sup> advocating that the minister preach on political subjects and five writers<sup>3</sup> suggesting the minister participate personally in the political arena. Only one writer in the material surveyed, cautions the minister to "keep clear of the heat and dust" of politics.<sup>4</sup>

Although there is a great emphasis on the minister's leadership role in the area of politics

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<sup>1</sup>Blaikie, Preachers of Scotland, pp. 297-99.

<sup>2</sup>Taylor, The Ministry, pp. 296-97. Stalker, The Preacher, pp. 84-85. W. Boyd Carpenter, Lectures on Preaching (London: MacMillan & Co, 1895), pp. 209-11. Watson, The Cure of Souls, p. 71. Henson, The Liberty of Prophesying, pp. 158-165. Spurgeon, An All-Round Ministry, pp. 281-82. Horne, The Romance of Preaching, pp. 14-15.

<sup>3</sup>Blaikie, The Ministry, p. 234. Taylor, The Ministry, pp. 296-97. Robert W. Dale, Nine Lectures on Preaching (London: Hodder & Stoughton, 1878), pp. 256, 258. Jowett, The Preacher, pp. 81-82. Horne, The Romance of Preaching, pp. 278-80.

<sup>4</sup>Andrew Benvie, The Minister at Work: Pulpit, Pew and Parish (Edinburgh: Oliphant, Anderson & Ferrier, 1911), p. 45.



prior to the inauguration of the Warrack Lectureship, only eleven of the thirty-six lectures under examination discuss the topic. Of these eleven men, only the lecturers of 1936, 1937, 1949, 1952, 1954 and 1969<sup>1</sup> feel that the minister should not abstain completely from making comments on politics from the pulpit, but should use the pulpit "to infuse new spirit into true political activity."<sup>2</sup> Meanwhile, the three lecturers of 1923, 1925 and 1941<sup>3</sup> feel it best not to mention political concerns from the pulpit. The remaining two lecturers who mention the subject of politics, namely those in 1931 and 1959, suggest the minister keep clear of political entanglements in his preaching but that he may participate in politics as an ordinary citizen.<sup>4</sup>

In summing up the minister's role as leader according to the Warrack lecturers, the following points can be made. In the area of denominational and interdenominational affairs, the minister is portrayed as a leader of his people mainly through his preaching function by just over twenty percent of the lecturers. Almost half of the Warrack lecturers encourage future ministers to assume a leadership role on social and ethical concerns mainly through guidance

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<sup>1</sup>Berry, pp. 60-61. MacLeod, pp. 106-107. McIntyre, p. 12. Craig, pp. 110-111. Cowan, pp. 28-29, 33. McWilliam, p. 81.

<sup>2</sup>MacLeod, p. 107.

<sup>3</sup>Black, p. 73. Gossip, p. 35. Farmer, pp. 28-29.

<sup>4</sup>Watt, pp. 28-29, 86-87. Small, p. 67.

from the pulpit. However, only six lecturers suggest the minister should be a leader in the area of politics.

But the main point to be observed here is that in denominational and interdenominational affairs, in social duties and politics, only one of the lecturers intimates that the minister should carry out the necessary action by himself. Based upon the evidence above, the conclusion reached is this: the over-riding majority of Warrack lecturers view the minister as a leader, not as the only competent person in the parish who does all the work.

#### The Minister: As Example Or Ordinary Citizen

Having viewed the Warrack lecturers concept of the minister's role as leader, we go on to consider their view of his role as example and/or as an ordinary citizen.

#### The Minister As Example

If there is only slight reference in the Warrack Lectures to the role of the minister as leader, there is even scantier allusion to the concept of the minister as an example to others. Granted twelve out of thirty-six lecturers<sup>1</sup> maintain that the minister's

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<sup>1</sup>Gossip, pp. 39-40. Philip, pp. 163-64. Watt, pp. 12-14, 42, 48, 227. Cairns, p. 200. Stewart, p. 193. Cockburn, Chapter I, p. 17. Jarvis, p. 87. McIntyre, p. 51. Menzies, pp. 14, 32-33, 47-49. Wright, pp. 14-17. Niles, pp. 98-99. MacKenzies, pp. 107, 118-120.

"own life is the best sermon he can preach...."<sup>1</sup>

However, this is not a large percentage of lecturers considering the frequent reference given to this ministerial role in the late nineteenth and early twentieth centuries.

For the portrait of the minister as an example to his flock and the community is painted by a proportionately large number of writers in the fifty year period prior to the founding of the War-rack Lectureship. No fewer than twelve authors from 1873 through 1912<sup>2</sup> depict the minister as fulfilling the role of example. James Stalker, writing in 1891 puts it thus: 'the great purpose for which the minister is settled in a parish' is to live among his people as an example of what the true Christian life is meant to be.<sup>3</sup> But even these writers in the second half of the nineteenth century suggest they are not casting the minister in a new image. For they refer to Robert Leighton (1611-1684) who exclaimed 'The

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<sup>1</sup>Watt, p. 13.

<sup>2</sup>Blaikie, The Ministry, pp. 1, 239-40. Dale, Nine Lectures on Preaching, pp. 235-36. Smith, The Preacher as Pastor, pp. 12-15. Taylor, The Scottish Pulpit, p. 122. Stalker, The Preacher, p. 56. Robert F. Horton, Verbum Dei (London: T. Fisher Unwin, 1893), pp. 225-229. Spurgeon, An All-Round Ministry, p. 329. A. Wallace Williamson, Ideals of Ministry (Edinburgh: William Blackwood And Sons, 1901), pp. 33-34, 177, 200. Chadwick, Pastoral Teaching, pp. 211-12. Anderson, The Scottish Pastor, p. 149. Benvie, The Minister at Work, pp. 11, 28-30. Jowett, The Preacher, pp. 28-31, 55-56.

<sup>3</sup>Stalker, The Preacher, p. 56.

Sunday's sermon lasts but an hour or two, but holiness of life is a continued sermon all the week long...<sup>1</sup> and also to Geoffrey Chaucer (1340-1400) whose "poor parson of a town" first manifested the gospel in his life and conduct and then expounded it from the pulpit.<sup>2</sup> The fact that five Warrack lecturers also refer to Chaucer's exemplary "country parson"<sup>3</sup> suggests they too are passing on a traditional view of the minister to students preparing for the ministry.

The impression must not be left that the Warrack lecturers are reflecting a tradition handed down from Chaucer only. For the idea of a minister leading an exemplary life also finds expression in Richard Baxter's The Reformed Pastor of 1656. In this book Baxter wrote to laymen: "see that you love and imitate the holiness of your pastors...."<sup>4</sup> Indeed this idea is older yet. It runs back in the literature on the ministry at least as far as Ambrose (339-397), bishop of Milan, who suggested in his On the Duties of Ministers (386) that the clergy should be the most exemplary embodiment of Christian ethics.<sup>5</sup>

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<sup>1</sup>Taylor, The Scottish Pulpit, p. 122.

<sup>2</sup>Horton, Verbum Dei, pp. 226-29.

<sup>3</sup>Philip, p. 162. Watt, p. 11. Stewart, p. 193. Menzies, p. 48. MacKenzie, p. 111.

<sup>4</sup>The Reformed Pastor, ed. by John T. Wilken-son, p. 65.

<sup>5</sup>G. H. Williams, "The Ministry in the Later Patristic Period (314-450)," The Ministry in Historical Perspective, ed. by Niebuhr and Williams, p. 71.



But more. This idea of a minister being an example of the Christian life is also deeply engrained in the Scottish tradition. A passage from The First Book of Discipline (1560) tells the story.<sup>1</sup> At what was somewhat equivalent to a service of installation, the minister was charged that

...with all careful Diligence he will attend upon the Flock of Christ Jesus; over which he is appointed Pastor; that he will walke in the Presence of God so sincerely, that the Graces of the holy [sic] Spirit may be multiplied into him, and in the Presence of Men so soberly and uprightly, that his life may confirme in the Eyes of Men, that which by Tongue and Word he perswaded unto Others.<sup>2</sup>

At this juncture it may be observed that this concept of the minister is still given support today in England. One writer in 1964 declared "it is saintliness, more than anything else, which impresses the man outside the Church."<sup>3</sup> Further, a survey in 1968

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<sup>1</sup>The Book was drawn up at Edinburgh by John Knox and five of his fellow-Reformers as a plan for ordering and maintaining the new Scottish Kirk. Calvinist influence is apparent throughout the Book. See Burleigh, A Church History of Scotland, pp. 163-177.

<sup>2</sup>William Dunlop, ed., A Collection of Confessions of Faith...of Public Authority in the Church of Scotland, II (Edinburgh: James Watson printer, 1722), 528-29.

This teaching is in line with that of John Calvin (1509-1564) who said of the minister: 'It were better...for him to break his neck going up into the pulpit, if he does not take pains to be the first to follow God.' Quoted in Parker, The Oracles of God, p. 60.

<sup>3</sup>H. G. G. Herklots, "The Church of England," Preparing for the Ministry of the 1970s, ed. by Edwards, p. 29.

of nearly 500 parish ministers of the Church of England and the Free Churches in an area of the English Midlands, revealed that seventy-nine percent of them gave a high assessment to their roles of being an example to laymen "of what it is to be a Christian."<sup>1</sup>

Before concluding this section on the role of the minister as example, one other point made by four Warrack lecturers needs to be highlighted. The lecturers of 1931, 1945 and 1949<sup>2</sup> remind their audiences that both minister and laymen alike need live their lives as an example of Christian faith. Further, the 1957/8 lecturer, D. T. Niles, has been quoted elsewhere as supporting this idea.<sup>3</sup> The impression given by these lecturers is that the minister does not have a superior role to play, in contrast to laymen, as an example of the Christian life.

This leads us to a consideration of the Warrack Lectures to see whether or not the minister is portrayed as also an ordinary citizen.

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<sup>1</sup>Stephen Mayor, "How Ministers See Their Work," The Expository Times, Oct., 1970, pp. 19, 22.

<sup>2</sup>Watt, p. 11. Cockburn, Chapter V, p. 14. McIntyre, p. 116.

<sup>3</sup>D. T. Niles, quoted in "Ecumenical Chronicle," Memorial Sermon by Bishop Harold de Sayssa for D. T. Niles, The Ecumenical Review, Oct., 1970, p. 435.

### The Minister As Ordinary Citizen

To begin with, few Warrack lecturers discuss the minister's role as an ordinary citizen. Only the lecturers of 1921 and 1962 speak directly to this subject, with the lecturers of 1931, 1950, 1951 and 1959 alluding to it. Both John Hutton in 1921 and Hamish MacKenzie in 1962 assert that the minister can not live as an unordained Christian and share normal personal friendships or participate in the usual "social engagements."<sup>1</sup> MacKenzie is the most emphatic of the two, for he maintains a minister "can never be an ordinary citizen."<sup>2</sup>

Countering this emphasis is the contention of E. D. Jarvis in 1950 and David H. C. Read in 1951 that the church suffers from the man who "never forgets he's a minister"<sup>3</sup> and thus is viewed by many as living "in a dust-proof case like the clock on a Victorian mantelpiece."<sup>4</sup> Read is particularly concerned to emphasize that if a minister is "remote from the life of Monday to Saturday"<sup>5</sup> and if he fails to realize and portray that he, as others, is a man "with passions struggling with daily problems, involved in the same

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<sup>1</sup>Hutton, pp. 194-96. MacKenzie, pp. 115-16.

<sup>2</sup>MacKenzie, p. 115. He also asserts that since "worldliness is a snare" for the minister, he must not be "out where other men are" but in the sanctuary. See especially pp. 110-11.

<sup>3</sup>Jarvis, p. 87.

<sup>4</sup>David H. C. Read, The Communication of the Gospel (London: SCM Press, 1952), p. 46.

<sup>5</sup>Ibid., 47.

web of sin and circumstances like everyone else" his preaching will suffer.<sup>1</sup> Further, L. Maclean Watt in 1931 and R. Leonard Small in 1959 also suggest the minister has a life to live outside of his profession as minister when they intimate that he may participate in the political arena as an ordinary citizen.<sup>2</sup>

As in the Warrack Lectures, so too in the representative literature from 1871 to 1921, there is only slight reference to the concept of the minister as an ordinary citizen. W. G. Blaikie in 1873, James Stalker in 1891, John Watson (Ian Maclearn) in 1897, W. M. Taylor in 1876 and John Henry Howett in 1912 give the impression that the minister is expected to participate in every-day life as an ordinary citizen and also as a minister. However, these men stress the importance of the minister leading a life in public which is not in contradiction to the life he exhibits as a preacher.<sup>3</sup> Only Andrew Benvie in 1911 asserts that the minister is always a minister and thus cannot function as an unordained Christian in society.<sup>4</sup>

Looking at the minister's role as an example and/or as an ordinary citizen in summary form, we note

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<sup>1</sup>Ibid., 65.

<sup>2</sup>Watt, pp. 28-29, 86-87. Small, p. 67.

<sup>3</sup>Blaikie, The Ministry, pp. 242, 244. Taylor, The Ministry, p. 259. Stalker, The Preacher, p. 165. Watson, The Cure of Souls, p. 234. Jowett, The Preacher, p. 53.

<sup>4</sup>Benvie, The Minister at Work, pp. 31-32.



that the following observations can be made. (1)

Although there is great emphasis in history up to the twentieth century on the ministerial role of being an example of the Christian life for others, less than one-third of the Warrack lecturers refer to this role.

(2) The lecturers who discuss this role have not lectured in any particular period of the Warrack

Lectureship's history, but represent almost the entire spectrum from the 1920s to the 1960s. (3) The

point these lecturers make is that the sermon is of little value unless the preacher's life is worthy of respect. For the lecturers feel people will lose

respect for his message if the preacher's manner of life makes them lose respect for him. This is a shift in emphasis from earlier writers on the subject. For

reflected in much of the literature written prior to

the Warrack Lectureship is the portrait of the minister as exemplifying a "superior" type of life in contrast to the unordained Christian.<sup>1</sup> (4) Few lecturers de-

dict the minister as being able to lead a life as an ordinary citizen. And since just over fifteen percent of the men speaking on the Warrack Foundation discuss the subject, it may be conjectured that the remaining

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<sup>1</sup>Cf. particularly Smith, The Preacher as Pastor, pp. 12-13; Stalker, The Preacher, p. 56; and Anderson, The Scottish Pastor, p. 149.

eighty-five percent conceive of the ordained minister as unable to participate in life as an ordinary citizen since they fail to mention the subject at all.

The Minister: As Mouthpiece Of God Or  
Sinner Talking To Another?

Up to this point, the role of the minister presented by the Warrack lecturers has been viewed with respect to his involvement in preaching plus his total ministry. Now the role of the minister solely in his preaching capacity will be discussed.

Mouthpiece of God

In 1873 the professor of Apologetics and Pastoral Theology at New College, Edinburgh wrote that a weak point in Scottish preaching has been that the

preacher has too often stood on a pedestal, delivering his dissertations before the people...he has not so readily come down to their level, nor touched their actual feelings, difficulties, and aspirations....<sup>1</sup>

If this was an apt description of the situation in the latter half of the nineteenth century, can it, according to the Warrack lecturers, be applied to the third through seventh decades of the twentieth century?

A perusal of the thirty-six Warrack Lectures under consideration may easily give cause to answer

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<sup>1</sup>Blaikie, The Ministry, p. 49.

this question in the affirmative. For the following images of the preacher are portrayed: he is a mouthpiece of God,<sup>1</sup> a tool in God's Hand,<sup>2</sup> one who stands between God and man,<sup>3</sup> as one who has come back from the Secret presence of God with a message to declare.<sup>4</sup> (It may be noted here that the Warrack lecturers are portraying traditional concepts of the preacher at this point. For in the fifty year period preceding the Warrack Lectureship, six writers of homiletical and pastoral literature depict the preacher as speaking to his people after coming from "the presence of the Lord,"<sup>5</sup> while one writer openly declares the preacher is a mouthpiece of God<sup>6</sup> and two writers refer to him as a herald.<sup>7</sup>) These images all too readily cast the preacher in the mold of one who stands "on a pedestal." However, several considerations must be

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<sup>1</sup>Burnet, pp. 114-16. Milligan, pp. 23-24. Stewart, pp. 47-48. Keir, pp. 134-35. MacKenzie, pp. 29-30.

<sup>2</sup>Sclater, p. 86.

<sup>3</sup>Black, p. 158. Philip, pp. 27-29. Watt, p. 2. Berry, p. 94. Craig, pp. 8-9. MacKenzie, pp. 27, 35.

<sup>4</sup>Hutton, p. 169. Black, p. 157. Gossip, pp. 149-50. Philip, p. 130. Stewart, pp. 192, 198-200, 211-12.

<sup>5</sup>Watson, The Cure of Souls, p. 104. Spurgeon, An All-Round Ministry, p. 337, 344. Chadwick, Pastoral Teaching, pp. 276-77. Horne, The Romance of Preaching, p. 121. Kelman, The War and Preaching, pp. 184-85. Horton, Verbum Dei, pp. 13, 17, 24-25, 34-35, 253.

<sup>6</sup>Smith, The Preacher as Pastor, p. 4.

<sup>7</sup>Chadwick, Pastoral Teaching, p. 148. Kelman, The War and Preaching, p. 201.

kept in mind when this image of the preacher is viewed in the Warrack Lectures.

First, the Warrack lecturers who convey this "aloof" concept of the preacher are few in number. Secondly, the men who cast the preacher in this image delivered their series of lectures mainly in the first twenty-five year period of the Warrack Lectureship.<sup>1</sup> Thirdly, there are a number of lectures who consider the preacher as "spokesman" of God; not in the sense of someone withdrawn or separated from the people, but rather in the sense of one who is concerned and standing alongside of others. For a good share of these men emphasize the preacher's function of declaring not what men ought to do, but what God has done for man.<sup>2</sup> Thus there appears in certain of these lectures the apparent desire to picture the preacher as getting his message from God: a message of "good news" rather than getting a message of little hope from the world of men. It is probable that this renewed emphasis in the last thirty years of the Warrack Lectureship on the proclamation of the good news of Jesus as Christ and Lord is due to the influence of

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<sup>1</sup>Nine of the thirty-six men under examination delivered their lectures in the period from 1921 through 1943 with only three men representing the period from 1952 through 1962.

<sup>2</sup>Reid, pp. 9, 119. Gossip, pp. 37, 58. Philip, p. 21. MacLeod, pp. 34-36. Milligan, p. 1. Stewart, pp. 69-70. McIntyre, p. 8. Cowan, p. 7. Small, pp. 14-15, 20-21. Cleland, p. 57.



C. H. Dodd (1884-) and Karl Barth (1886-1968) whose "work has been dedicated to the service of the pulpit."<sup>1</sup> For from 1941 through 1969 nine Warrack lecturers refer to Dodd a total of fourteen times and ten lecturers refer to Barth a total of twenty-two times. Meanwhile, in the first twenty years of the Lectureship no lecturer refers to Dodd and only one lecturer refers to Barth.<sup>2</sup>

### One Sinner Talking To Another

A mere handful of lecturers stress that preachers "have this treasure in earthen vessels." To be precise, it is only the three lecturers of 1937, 1950 and 1956<sup>3</sup> who portray the preacher as "a fellow sinner and a fellow struggler" on life's way with his people.<sup>4</sup> The lecturers of 1924, 1936, 1941, 1942 and 1956 do, however, lend witness to the preacher's common side. For these five men emphasize that preaching at its best is not oratorical (after the fashion of John

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<sup>1</sup>John A. T. Robinson, "C. H. Dodd," p. 44 and William Horden, "Karl Barth To-day," p. 77 both in Theologians of Our Time, edited by A. W. Hastings and E. Hastings (Edinburgh: T & T Clark, 1966).

<sup>2</sup>See Appendix G.

<sup>3</sup>MacLeod, p. 64. Jarvis, pp. 23, 83. Wright, p. 17.

<sup>4</sup>Jarvis, p. 23.

Calvin<sup>1</sup>) but "talking" to people in their own language in the naturalness and spontaneousness of serious private conversation.<sup>2</sup>

Looking over the past one hundred years through the window of the material under examination for this dissertation, we can see that the image of the preacher as a common sinner, speaking in a common language is not painted large on the canvas of history. For like the Warrack lecturers in the 1921-1970 period, there is slight indication in the writings from the 1871-1920 period that the preacher is a friend of his people "talking" about the gospel in the tone of ordinary conversation.<sup>3</sup>

Nevertheless, this last-named aspect of preaching (which conveys the true meaning of homiletics<sup>4</sup>)

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<sup>1</sup>A. M. Fairbairn said of Calvin that "Modern oratory may be said to begin with him, and indeed, to be his creation." Cambridge Modern History, II, 373 cited in Parker, The Oracles of God, p. 74.

<sup>2</sup>Reid, pp. 29, 33, 161. Berry, pp. 57, 145. Farmer, pp. 57-58. Macgregor, p. 67. Small, pp. 22-23.

<sup>3</sup>Blaikie, Preachers of Scotland, pp. 320-21. Forsyth, Positive Preaching, p. 15. James Stalker, "Preaching (Christian)," Encyclopaedia of Religion and Ethics, ed. by James Hastings, X (Edinburgh: T & T Clark, 1918), 215. Kelman, The War and Preaching, pp. 162-63, 174.

<sup>4</sup>Jean-Jacques von Allmen in Preaching and Congregation, trans. by B. L. Nicholas (London: Lutterworth Press, 1962), p. 14, says " , from which the word homiletic comes, does not mean to shout oneself hoarse, nor to take on an unctuous tone, nor to be hypnotized by a concern for eloquence, but to speak in the tone of ordinary conversation."

does find expression in the Warrack material. Thus, to more than balance the three lecturers who give the picture of the preacher as isolated,<sup>1</sup> standing high in a pulpit, almost literally talking down to the people, there are seven men who would place the preacher on the same level as his people in terms of his sinfulness, his use of contemporary language and his concept of preaching.

#### Summary.

Henry Sloan Coffin, the 1926/7 Warrack lecturer, wrote in 1943 that all ministers "need reminders of what our work is at least once a year."<sup>2</sup> In summary fashion what, according to the Warrack lecturers, is that work?

The men on the Warrack Foundation suggest ministers have various functions to fulfill. A listing of some of the different functions which appear in the Warrack material reveals the minister is seen as a preacher, a teacher, a priest, a pastor, an administrator, a leader, a herald, a theologian, an example, an ordinary citizen, a man of prayer, a writer of articles for newspapers and parish newsletters. However, only several of these functions are discussed by a representative number of lecturers.

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<sup>1</sup>Milligan, pp. 23-24. Keir, p. 134. MacKenzie, p. 30.

<sup>2</sup>Jones, The Royalty of the Pulpit, p. 268.

Perhaps the function which is most conspicuous by its absence, is the function of administration. In a day when other writers on the ministerial scene<sup>1</sup> are conveying the minister's frustration at the excessive involvement in administration, there is little more than a whisper of this function in the Warrack Lectures.<sup>2</sup>

Perhaps the function which the average reader might expect to find highlighted by the lecturers, namely, preaching, also fails to receive the anticipated emphasis throughout the fifty year history of the Lectureship. To be sure, preaching is stressed as the main function of the minister during the first twenty-five years of the Lectureship's history. But in the last twenty-five years, preaching plus pastoral care are consistently depicted as together being the primary ministerial functions. As will be seen later, the priestly and pedagogical functions of the minister

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<sup>1</sup>Goodykoontz, The Minister, pp. 139-40. Howe, "Theological Education after Ordination," p. 147. Samuel W. Blizzard, "The Minister's Dilemma," The Christian Century, April 25, 1956, pp. 508-10. George A. Buttrick, Jesus Came Preaching (New York: Charles Scribner's Sons, 1946), pp. 119-20. Seward Hiltner, Ferment In The Ministry (Nashville: Abingdon Press, 1969), pp. 69-72, 81-84. Raymond Calkins, The Eloquence of Christian Experience (New York: The MacMillan Co., 1927), p. 199. James E. Freeman, The Ambassador (New York: The MacMillan Co., 1928). Michaelson, "The Protestant Ministry," p. 286.

<sup>2</sup>Coffin, pp. 136-37. Watt, pp. 74-83, 181, Small, pp. 63-64.



receive less emphasis. Why preaching is related more closely and consistently to the former function, that is to pastoral care, rather than to the latter functions is a question to be considered in following chapters.

Suffice it to say here that several shifts in emphasis regarding the relationship between preaching and the role of the minister occur during the past one hundred years as reflected in the Warrack Lectures.

(1) In the first fifteen years of the Lectureship, the lecturers continue the tradition handed down from the period of 1871-1920 and beyond; namely, that the primary function of the minister is preaching. However, during the last thirty-five years the majority of lecturers make a shift in emphasis. From 1936 onward, they almost unanimously assert that preaching can not be elevated above the pastoral function of the minister as being the primary ministerial function.

(2) Although literature from the fifty year period prior to the Warrack Lectureship and from the tumultuous history of the Scottish pulpit gives sanction to the minister making political comments in the pulpit plus participating personally in political affairs, only a small number of lecturers would allow the preacher to speak on political matters from the pulpit while even fewer would allow him to participate actively in the political arena.

(3) There is strong evidence in Christian history to suggest that the minister has been viewed as someone who must live a life worthy of example. Less than one-third of the Warrack lecturers discuss this aspect of the minister's life. However, those who do portray the minister as an example, do so not in the sense of making him a pattern for others to follow. Rather, their concern is that there be no discontinuity between a minister's personality in the pulpit and in public. For these lecturers feel if there is such a contradiction it would bring about a distrust of the minister and even of his message.

(4) Not many writers of the homiletical and pastoral material (examined for this dissertation) in the past one hundred years depict the preacher as a fellow sinner and fellow struggler on life's way with his people. Nevertheless, there are a few lecturers on the Warrack Foundation who do cast the preacher in this image. This, however, is not to be construed as a shift in emphasis. For there are still other lecturers who, directly or indirectly, convey the image of the preacher as "elevated" above his people, speaking in almost oratorical style.

#### The Relationship Of The Minister To Others

To discuss the role of the minister in a general sort of way is one thing. To examine the

suggested role of the minister in his person-to-person contacts is quite another matter. For in this respect, general theory does not so readily apply. Thus it should be of interest to survey the Warrack Lectures to see how the men on this Foundation delineate the minister's role in his relationship to people.

#### Relationship To Parish Staff And Other Ministers

A mere handful of lecturers address themselves to a consideration of the minister in his relationships with members of his parish staff and/or to other ministers.

#### Relationship To Parish Staff

Of the four men who discuss the relationship of the minister to the members of his congregational staff, only the 1926/7 Warrack lecturer mentions the possibility of a minister serving a parish together with "a staff of men and women of varied training and gifts."<sup>1</sup> The point Henry Sloan Coffin makes in this connection relates to preaching. He suggests such a staff may assist the minister in planning a sermon series. The two lecturers of 1948 and 1950 claim a minister must have a close and happy collaboration

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<sup>1</sup>Coffin, pp. 125-26. Of course Coffin was serving the large congregation of Madison Avenue Presbyterian Church in New York City when he delivered his lectures. Few men on the Warrack Foundation served churches which had a large staff of professional people.

with his organist and choir director. For, G. J. Jeffrey and E. D. Jarvis maintain smooth and unified services of worship are a reflection of such relationships.<sup>1</sup> One lecturer discusses, in a passing sort of way, the minister's involvement with his elders. In 1951 D. H. C. Read cautions ministers against letting their elders "pour warm water" on their zeal to preach judgement.<sup>2</sup>

#### Relationship To Other Ministers

The minister's relationship to his predecessor and successor is cited by the 1931 and 1959 lecturers. L. Maclean Watt asserts that ministers should be loyal to their predecessors while R. Leonard Small cautions against being intimidated by the remembrance of one's predecessors while in the pulpit. Both Watt and Small stress that kindness should characterize a minister's attitude and relationship to his successor.<sup>3</sup>

What should be the relationship between one minister and another? Only G. J. Jeffrey and E. D. Jarvis address themselves to this question. Both lecturers build up a picture of brother ministers strengthening each other in their despondent hours.<sup>4</sup>

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<sup>1</sup>Jeffrey, p. 57. Jarvis, p. 65.

<sup>2</sup>Read, pp. 32-33.

<sup>3</sup>Watt, p. 178. Small, p. 29.

<sup>4</sup>Jeffrey, p. 77. Jarvis, p. 92.



In addition, Jeffrey refers to the "demon of jealousy" which can arise between ministers regarding each other's preaching if they consider each other as competitors rather than as partners in the gospel.<sup>1</sup>

#### Relationship To Assembled Congregation And Entire Parish

In contrast to the above topic, there are considerably more voices with the Warrack Lectureship calling ministers to an awareness of their responsibility to their congregations and parishes as a whole.

#### Relationship To Assembled Congregation

To be precise, twenty-two lecturers offer counsel on the subject of a minister's relationship to his congregation assembled for worship. Of this total, five men suggest the worshipping congregation supports and encourages the minister (particularly in his preaching) by the loyalty and confidence they express in their minister's ability to break the bread of life for them.<sup>2</sup> In a similar vein, six additional men speaking on the Warrack Foundation attempt to establish the importance for the minister of maintaining a vivid concept of the congregation as a fellowship of

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<sup>1</sup>Jeffrey, pp. 67-68, 90.

<sup>2</sup>Black, pp. 17, 156-57. Gossip, pp. 79-80. Philip, pp. 55-56. Burnet, pp. 187-88. Berry, p. 100.

which he is a part.<sup>1</sup> For this fellowship assists the preacher in his task. As David Read declares

It is not simply that the Church supplies the background, supports the preacher, fills the pews; but that a man called to declare the Word of God is working in close harmony with a body of men and women who are seeking truly to be the Body of Christ, His instrument for the recreation of the world - beginning where they are. It is as one of this vital fellowship that the preacher will declare the Word, and when he specifically seeks contact with the pagan world they are his information-service, his co-workers, his bridge-head. Preaching, to be effective in our world, must break with the tradition of the "solo" performer and be constantly related to the Christian community in action.<sup>2</sup>

Some Warrack lecturers, while urging ministers to lay hold of the encouragement offered them from their assembled congregation, also sound a certain note of warning. Eleven lecturers caution ministers against the snare of scolding from the pulpit,<sup>3</sup> while four lecturers warn against the somewhat synonymous pitfall of exhibiting an attitude of conceit, particularly at

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<sup>1</sup>Hutton, p. 82. Reid, pp. 157-58. Coffin, pp. 130-31, 133. Burnet, pp. 19-21. MacLeod, pp. 92-95. Read, pp. 93-95.

<sup>2</sup>Read, p. 95.

<sup>3</sup>Sclater, pp. 134-35. Black, p. 101. Watt, pp. 194-95. Cairns, pp. 39-41. Burnet, p. 178. Berry, pp. 122-23. MacLeod, p. 105. Macgregor, p. 28. Craig, p. 106. Cowan, pp. 110, 117. McWilliam, p. 73.

It is interesting to note that five consecutive authors of published Warrack Lectures refer to this subject of scolding from the pulpit, i.e. Watt, Cairns, Burnet, Berry, MacLeod.

the beginning of their ministry.<sup>1</sup> Both scolding and conceit are snares for the minister these men declare, since these faults break down his relationship with his people in addition to hindering his ability to communicate the gospel of reconciliation.<sup>2</sup>

Several other lecturers set forth other considerations which they feel affect a minister's relationship to his assembled congregation. Thomas Keir declares that it is a privilege for the minister to preach to an audience, thus suggesting the minister ought to possess this attitude toward his people.<sup>3</sup> Similarly, D. T. Niles asserts that the preacher must really "be servant to those to whom he preaches."<sup>4</sup> In another direction, James Wright maintains a congregation may wrongly unite around an "eloquent" preacher rather than be united to Christ.<sup>5</sup>

In sum, the Warrack lecturers who speak of a minister's relationship to his assembled congregation form a consensus of opinion on the subject. For these

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<sup>1</sup>Watt, pp. 34-35, 147. Macgregor, p. 43. Read, p. 84. MacKenzie, p. 108.

Four other lecturers also refer to the young preacher, the minister in his first charge. Read, p. 81-83; Philip, pp. 55-56; and Wright, p. 49 give counsel to young preachers suggesting they remember to preach to older Christians as well as to younger ones. Small, p. 29, advises men not to feel inferior to their predecessors.

<sup>2</sup>Cf. Cairns, p. 41; Berry, pp. 122-23; Macgregor, p. 43; and MacKenzie, p. 108.

<sup>3</sup>Page 1.

<sup>4</sup>Page 52.

<sup>5</sup>Page 11.

men endeavour to establish the criteria for unified and effective services of worship. And one of the main criteria, these lecturers contend, is the minister's ability to create an atmosphere where mutual respect, concern, and rapport are established between himself and his congregation so the preaching of the Gospel may have free course.

Before concluding this section, it should be noted that the subject of the minister's relationship to his assembled congregation also comes under discussion at another point in this dissertation; i. e. in Chapter IV.

#### Relationship To Entire Parish

Just as a minister's relationship to his assembled congregation is one of the criteria for predication excellence, likewise his relationship to the entire parish bears directly on the effectiveness of his total ministry. So contend the Warrack lecturers who discuss the subject of ministerial relationships.

A case in point is the mutual support which minister and people can lend each other. Five lecturers describe the encouragement and inspiration members of the parish can give their minister by praying for him<sup>1</sup> and by remaining loyal to him.<sup>2</sup> As J. R. P. Sclater puts it, the members of a minister's parish "endure

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<sup>1</sup>Black, p. 155. Watt, pp. 171-72. Jarvis, p. 92.

<sup>2</sup>Sclater, pp. lx-x. Burnet, pp. 187-88.



his mistakes; they encourage him to do his best; and by their friendship and loyalty help him to grow."<sup>1</sup> And this support is reciprocal. For the lecturers of 1924, 1936, 1942 and 1950 hold that a minister can offer people in his parish understanding, compassion and love provided he gets close to them and makes them feel that he is one of them.<sup>2</sup>

A further instance cited by several Warrack lecturers of ministerial relationships influencing the effectiveness of one's ministry occurs in the area of youth work. As a leader in youth activities<sup>3</sup> and as a preacher "bringing to consciousness" youth's yearning to play a part "in stemming the tide of human suffering,"<sup>4</sup> a minister can establish a vibrant relationship with young people in his parish. Henry Sloan Coffin and L. Maclean Watt label this the most important ministry committed to the Church.<sup>5</sup>

Important as it is for the minister to establish meaningful relationships with members of his parish, there is an inherent danger to be avoided.

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<sup>1</sup>Page x.

<sup>2</sup>Reid, p. 162. MacLeod, pp. 123-24. Macgregor, pp. 27, 53. Jarvis, pp. 11-12.

<sup>3</sup>Menzies, pp. 56, 91.

<sup>4</sup>Reid, p. 75.

A. Boyd Scott, p. 38 and A. A. Cowan, pp. 50-54 also underscore the need to "reach" young people through preaching.

<sup>5</sup>Coffin, p. 138. Watt, pp. 264, 269-70.

This danger is two-fold. In one direction, the minister may try so hard to be "liked" that he dissembles his profession<sup>1</sup> or indulges the tastes and pleases the fancy of his members, thus forfeiting his leadership role.<sup>2</sup> In another direction, two lecturers warn against "the danger of mistaking personal popularity for ministerial success."<sup>3</sup>

In sum what, according to a number of Warrack lecturers then, is the nature of a minister's relationship to his parish as a whole? First, the relationship is a supportive one. That is, minister and people respond to each other's needs. The minister feels strengthened and encouraged when he knows his people pray for him and trust him. The people receive guidance and compassion from the minister through his helpful sermons,<sup>4</sup> his friendship, his eagerness to help, and his identification with them in their struggles. Second, the minister's relationship to young people may be characterized by the confidence he places in them and his awareness of their inner longings. Third, the minister must not lose the respect of his people or lose sight of his leadership function in striving to enter into a purposeful relationship with the members of his parish.

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<sup>1</sup>MacLeod, pp. 111-12.

<sup>2</sup>Hutton, p. 177. Berry, p. 125

<sup>3</sup>Quote from Jeffrey, p. 71. Philip, pp. 57-58.

<sup>4</sup>Reid, p. 75. Philip, p. 57.

A number of observations may be made on the discussion above. (1) The burden for establishing relationships with people is squarely on the minister. He must be alert to the encouragement of others. He must reach out to young and old alike and enter into their struggles to obtain meaning, identity and inner calm. He must "win for himself"<sup>1</sup> the respect of his people. He must constantly give "himself to [his] parish in a fresh and decisive commitment...."<sup>2</sup> (2) The impression is given that the establishment of relationships is not a difficult process. Only D. T. Niles suggests otherwise. Says Niles, "We do not know the secret of being God's servants to others by giving ourselves to receive their service."<sup>3</sup> (3) Wholesome relationships are established by the minister with members of his parish through the concern and understanding he evidences in his preaching and in his personal involvement with people. (4) Just one lecturer discusses the possible tension and friction which can arise between a minister and certain members of his parish.<sup>4</sup> (5) This subject of the minister's relationship to his entire parish is discussed by a fairly large number (forty-five percent) of the War-rack lecturers.

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<sup>1</sup>Jarvis, p. 82.

<sup>2</sup>Keir, p. 14.

<sup>3</sup>Page 100.

<sup>4</sup>Cairns, pp. 188-91.

## Relationship To One's Laymen And The Entire Church

Unlike the relatively large total of men who refer to the above subject, only a small number of lecturers discuss the minister's relationship to laymen and to the whole church.

### Relationship To One's Laymen

In fact, only two out of the thirty-six Warrack lecturers under examination refer directly to the minister's relationship to laymen. These two lecturers of 1957/8 and 1961, D. T. Niles and A. J. Boyd, both spent the major portion of their professional careers in India. Of the five men who refer indirectly to this relationship between minister and laymen, four delivered their lectures during the first fifteen years of the Lectureship.

There is a sharp contrast in the emphasis these two groups of lecturers make on the subject as there is between the periods when they delivered their lectures. John Hutton and Frank Cairns draw a keen distinction between the vocation of the minister and that of a layman.<sup>1</sup> James Reid and Sidney Berry also imply that the minister's vocation is superior to that of the layman.<sup>2</sup> Hamish MacKenzie, the only man in the group to lecture after the first fifteen years

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<sup>1</sup>Hutton, p. 21. Cairns, p. 185.

<sup>2</sup>Reid, pp. 4-6. Berry, pp. 64, 156.



of the Lectureship, lends strong support to this differentiation.<sup>1</sup> Over against this contention is that of D. T. Niles and A. J. Boyd who lectured within the last fifteen years of the Lectureship. Both of these men vigorously hold that the calling of the minister and the calling of the layman cannot and must not be placed on different planes. The ministry of the ordained Christian and the ministry of the layman, are both essential for the church's life.<sup>2</sup> Further, Niles and Boyd depict the minister's special responsibility towards laymen as encouraging, training and equipping them for their ministry to the community.<sup>3</sup> The minister, these two men maintain, carries out this "equipping" function mainly through his preaching.<sup>4</sup> Yet, the preaching task of the minister can never be isolated from its concern for laymen. As Niles has it:

A preacher cannot preach the peace that is in Christ and say at the same time: My task is to preach, but that man's task is to serve in the hospital. Instead, he has himself to share in his brother's work as a doctor by learning so to preach that his message illuminates what the doctor is doing. The reverse is equally true, that the work of the doctor is so to serve in his hospital that he provides proof of the consequences of the Gospel which the preacher is proclaiming.<sup>5</sup>

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<sup>1</sup>Page 23.

<sup>2</sup>Niles, pp. 23-24, 36, 63, 82-83. Boyd, pp. 94-95.

<sup>3</sup>Niles, pp. 81-84. Boyd, p. 94.

<sup>4</sup>Niles, pp. 23-24. Boyd, pp. 95-96.

<sup>5</sup>Page 23.

It is clear from an examination of the pages referred to above, that Niles and Boyd regard the laymen's work as ministry. Also it can be observed, these two lecturers do not only regard as church work the services ministers and laymen render the church organization. For both of these former servants in Asia portray the minister and layman alike as serving and witnessing in the work-a-day world.<sup>1</sup>

#### Relationship To The Whole Church

This point of minister and laymen witnessing together to the world is also reflected by several lecturers in their portrayal of the Church. Six War-rack lecturers, representing a period of time from 1941 through 1961, echo P. T. Forsyth's statement made in his 1907 Lyman Beecher Lectures; namely, that "It is Church and preacher together that reach the world."<sup>2</sup> H. H. Farmer, J. S. Whale, J. H. Cockburn, D. T. Niles, T. H. Keir and A. J. Boyd view ministers, together with the entire Church, as partners in reaching the world with God's message in Christ.<sup>3</sup> The ministers preach the Gospel, these men hold, and the whole Church carries "the Gospel to the whole world, not in word only but by the witness of its own life,

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<sup>1</sup>Niles, pp. 6-62, 82-83. Boyd, pp. 94-96.

<sup>2</sup>Positive Preaching, p. 59.

<sup>3</sup>Farmer, pp. v-vi, 21. Whale, p. 46. Cockburn, Chapter I, pp. 1, 21-22. Niles, pp. 101-102. Keir, pp. 121-23. Boyd, pp. 19, 118-19.

in obedience" to God's will.<sup>1</sup> "To Serve the Present Age," the original title of H. H. Farmer's lectures, is a phrase which sums up the task of preach and Church together according to the above six men.<sup>2</sup>

Another view of the relationship between the minister and the whole church finds expression in the Warrack Lectures. Arthur Cowan and Hamish Mac Kenzie depict the church almost as a receptacle for the preacher to fill with God's Word.<sup>3</sup> That all the people of God, together with the minister share in God's ministry in and to the world, fails to find expression in these two lecturers' concept of the church.

There remains one concept of the church which three men on the Warrack Foundation present. The lecturers of 1921, 1947 and 1956 build up a picture of the church as a community which receives strength and encouragement from God to carry out its task of serving the world.<sup>4</sup> The implication is that apart from this view of the church, the minister and people will be discouraged in their task.<sup>5</sup> Perhaps this is what Adam Burnet was getting at when he said he

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<sup>1</sup>Boyd, p. 119.

<sup>2</sup>The Servant of the Word, p. vi.

<sup>3</sup>Cowan, pp. 13-14. MacKenzie, pp. 24-25.

<sup>4</sup>Hutton, pp. 87-88, 107, 119-20. Niebuhr, p. 270. Wright, p. 89.

<sup>5</sup>Cf. Hutton, p. 88 and Niebuhr, p. 270.

delivered his lectures out of

the profound conviction that what a man setting out to preach needs most of all is not even the best advice he can get about his art...but a true<sup>1</sup> conception of the Church of Christ....

#### Summary.

In summary, what counsel can be gleaned from the Warrack Lectures on the subject of a minister's relationship to others?

(1) A mere total of five lecturers discuss what might be considered as the minister's relationship to his congregational staff or other ministers. All of them suggest that if harmony and helpfulness characterize these relationships, the minister's preaching may also prove to be helpful to others. However, less than fifteen percent of the Warrack lecturers under examination discuss this facet of ministerial relationships. Of course it should be noted that only one writer of the material surveyed from the 1871-1920 period discusses this subject.<sup>2</sup> Therefore, in regard to this subject, the Warrack lecturers continue in the pattern of earlier homiletical and pastoral writers since few of them depict the minister in his relationship to his congregational staff and/or to other ministers.

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<sup>1</sup>Page 17.

<sup>2</sup>John Watson in The Cure of Souls, pp. 167-68, feels if more large congregations had a staff of ministers, one of the ministers could concentrate more on preaching. Also, Watson stresses, p. 147, that ministers should not criticize one another but "stand by" each other in time of need.



(2) The Warrack lecturers also reflect certain emphases made in the period from 1871-1920 on the subject of the minister's relationship to his assembled congregation. The point that minister's should not criticize their people<sup>1</sup> or assume a superior attitude toward them<sup>2</sup> is made also by a number of men speaking on the Warrack Foundation. Further, the point that a congregation may encourage its minister<sup>3</sup> is reflected in both bodies of literature. Perhaps the new thrust made in the Warrack Lectureship (in contrast to the literature from 1871-1920) is the importance a relatively large number of lecturers attach to the minister's relationship to his assembled congregation. For over sixty percent of the lecturers contend that a relationship of mutual respect and concern needs to be established between minister and people for predatory effectiveness.

(3) A successful ministry is also dependent upon a positive relationship between minister and people according to a large number of Warrack lecturers. This shows somewhat of a development in thought from

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<sup>1</sup>Watson, The Cure of Souls, p. 175. Chadwick, Pastoral Teaching, p. 222.

<sup>2</sup>Forsyth, Positive Preaching, pp. 70-71. Kelman, The War and Preaching, pp. 175-76.

<sup>3</sup>Forsyth, Positive Preaching, p. 100.

the literature in the fifty year period prior to the founding of the Warrack Lectureship. In this period (1871-1920) a number of writers suggest there should be a solidarity between the minister and his flock. (Of course this point was already made by Augustine [354-430].<sup>1</sup>) But the point that this relationship is necessary for an effective ministry, arises only in some of the Warrack material (and not in the background material surveyed for this dissertation.) Nevertheless, that ministers receive encouragement from their people,<sup>2</sup> that establishing relationships with young people is of great importance,<sup>3</sup> and that the burden for building relationships with young and old alike rests on the minister<sup>4</sup> are points made in both bodies of literature.

(4) The Warrack lecturers depart only slightly from the stance taken by the writers in the 1871-1920 period on the subject of the minister's relationship to laymen. First of all, few writers in both bodies

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<sup>1</sup>George H. Williams, "The Ministry in the Ante-Nicene Church (c. 125-315," The Ministry in Historical Perspective, ed. by Niebuhr and Williams, pp. 73-74.

<sup>2</sup>Anderson, The Scottish Pastor, pp. 139-40.

<sup>3</sup>Blaikie, The Ministry, p. 198. Stalker, The Preacher, p. 173.

<sup>4</sup>Stalker, The Preacher, p. 173. Watson, The Cure of Souls, pp. 149-50. Chadwick, Pastoral Teaching, pp. 81, 104-105.

of literature discuss the subject.<sup>1</sup> Second, the distinction between the minister's vocation and that of the layman is stressed by the majority of these writers representing both periods of history (1871-1920 and 1921-1970).<sup>2</sup> Third, the point where two men on the Warrack Foundation depart from the earlier emphasis centers on the sphere where the laity carry out their Christian service. All five writers from the 1871-1920 period who discuss the service of the layman, depict him as involved solely in assisting the minister in "church" affairs. The 1957/8 and 1962 Warrack lecturers, in contrast, portray the minister and layman together serving and witnessing in the "secular" world. Thus it may be observed, that although

The Reformed Church of Scotland was from the beginning conscious of the value of lay support and through its Eldership endeavored to secure this<sup>3</sup>

neither the minister's relationship with elders or with laymen in general is discussed very much in the Warrack Lectureship.<sup>4</sup>

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<sup>1</sup>Blaikie, The Ministry, p. 220. Taylor, The Ministry, pp. 264-65. D. MacLeod, Church and Ministry, pp. 77-78. Henson, The Liberty of Prophesying, pp. vi-vii.

<sup>2</sup>See particularly D. MacLeod, Church and Ministry, pp. 77-78 and Henson, The Liberty of Prophesying, pp. vi-vii.

<sup>3</sup>G. D. Henderson, Church and Ministry: A Study in Scottish Experience (London: Hodder & Stoughton, 1951), p. 195.

<sup>4</sup>In fact, the role expected of the laymen in the Church of Scotland seems to be suggested in the Ordination Service. The Moderator, after the act of

(5) Only two writers of the literature surveyed from the 1871-1920 period set forth the relationship between the minister and the entire church. These two men, writing in 1907 and 1914, declare that the church and ministers together reach the world with the Gospel.<sup>1</sup> Further, these two authors strongly assert that ministers, through their preaching, "enable" the church to "become the instrument of freedom and righteousness" in the world.<sup>2</sup> This latter aspect, of ministers building up the church in its faith, is not mentioned by the Warrack lecturers in their portrayal of the relationship between ministers and the entire people of God. Otherwise, nine of the eleven lecturers who discuss the subject, like the two men writing in 1907 and 1914, do stress the importance of ministers

Ordination, addresses the people, asking: "Do you, the members and adherents of this congregation, receive, N.N., whom you have called to be your Minister, promising him all due honour and support in the Lord; and will you give of your means, as the Lord shall prosper you, for the maintenance of the Christian ministry and the furtherance of the Gospel?" The Church of Scotland Ordinal and Service Book (Edinburgh: The Church of Scotland Committee on Publications, 1948), p. 25.

<sup>1</sup>Forsyth, Positive Preaching, pp. 51-53, 58-59. Horne, The Romance of Preaching, pp. 164-65.

<sup>2</sup>Horne, The Romance of Preaching, p. 165.



and the church serving the present age together.<sup>1</sup> Here a further point may be observed. These nine Warrack lecturers do not portray the minister as a representative of the church. That is, they do not consider the church to be present only where there is a minister. Rather, they conceive of the church being present wherever the people of God are present.<sup>2</sup> Thus it may be stated that the minister's relationship to the entire church is discussed by a significantly larger number of men on the Warrack Foundation than by writers in the 1871-1920 period. Although two writers in this last-named period plus one Warrack lecturer<sup>3</sup> declare that the whole concept of the church and its importance has suffered in Great Britain, nevertheless, only a relatively minor number of the writers under examination in the last one hundred years seek to make a contribution toward rectifying the situation.

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<sup>1</sup>In many respects, these Warrack lecturers are carrying on an emphasis of Thomas Chalmers who asked, 'Who cares about any Church but as an instrument of Christian good?' Quoted in Henderson, Church and Ministry, p. 9.

<sup>2</sup>John Kelman in The War and Preaching, pp. 170-71, is the one writer in the material under examination from 1871-1920 who depicts the minister in this "representative" role.

<sup>3</sup>Forsyth, Positive Preaching, p. 50. Kelman, The War and Preaching, pp. 170-71.  
Cockburn, Chapter II, p. 4.

(6) Jesus' exclamation, "I am among you as one who serves" (Luke 22:27), has been called the key to all Christian ministry.<sup>1</sup> Yet, only three Warrack lecturers propose that the posture of service should characterize the minister's relationship to people.<sup>2</sup> This lack of emphasis in the Warrack material on service is highlighted further when homiletical and pastoral literature from 1871-1920 is surveyed. For in this material no fewer than eight writers (representing a period of time from 1876 through 1908) stress that service should be the distinctive feature of those ordained to the Christian ministry in their relationship to others.<sup>3</sup>

(7) Interspersed throughout the above section on the relationship of the minister to others, there has been the counsel from a number of Warrack lecturers that ministers should lay hold of the support and

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<sup>1</sup>John Knox, "The Ministry in the Primitive Church," The Ministry in Historical Perspective, ed. by Niebuhr and Williams, pp. 1-2. Goodykoontz, The Minister, pp. 18-19, 39.

<sup>2</sup>Farmer, p. vi. Jeffrey, p. 87. Niles, pp. 53-55, 58-59.

<sup>3</sup>Taylor, The Ministry, pp. 10, 12, 14. Smith, The Preacher as Pastor, pp. 11-12, 196. A. B. Bruce, The Training of the Twelve (4th ed.; Edinburgh: T & T Clark, 1888), pp. 340-41, 510. Spurgeon, An All-Round Ministry, pp. 262-63. Williamson, Ideals of Ministry, p. 31. James Hastings, "Minister," A Dictionary of the Bible, III, ed. by James Hastings (6th ed.; Edinburgh: T & T Clark, 1906), 376. Chadwick, Pastoral Teaching, pp. 117-18, 121-23. E. C. Dargan, "Ministry," A Dictionary of Christ and the Gospels, II (Edinburgh: T & T Clark, 1908), 184.

encouragement offered by members of their congregations. At the same time, some of these lecturers have warned ministers against getting "too close" to their people. Thus it is not surprising that several men on the Warrack Foundation<sup>1</sup> state bluntly: "There is no lonelier calling on earth than that of a Christian minister."<sup>2</sup> For only one lecturer states that he would allow the minister to establish personal friendships with members of his congregation.<sup>3</sup> Therefore it can be seen that although a number of lecturers suggest a minister can best help his people by "getting close to them,"<sup>4</sup> even these men apparently would not allow the relationship of a minister with some of his members to be described as "personal."

(8) A final observation may be noted regarding the minister's relationship with others. With the minor exception of the 1957/8 and 1962 Warrack lecturers, the minister is not portrayed as building up the church or facilitating the action of the church's ministry. Clearly the emphasis is on the minister, either separated from or together with the people of God fulfilling his

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<sup>1</sup>MacKenzie, p. 116. McWilliam, pp. 83-84. Jeffrey, p. 77.

<sup>2</sup>Jeffrey, p. 77.  
George Anderson in The Scottish Pastor, p. 6, and John Kelman in The War and Preaching, p. 208, also state that the minister leads a lonely life.

<sup>3</sup>McWilliam, p. 84.

<sup>4</sup>See footnote 1, page 81.

ministry. That is, with the two exceptions just noted, the Warrack lecturers suggest that the professional ministry of the church finds its place not within the total ministry of the people of God, but in addition to their ministry; not in edification, but in implementation of their own ministry.

#### The Qualifications For The Role Of Minister

What, it may be asked at this juncture, do the Warrack lecturers consider the general qualifications for the role of minister to be? (Specific qualifications such as a sound education and a disciplined devotional life which are listed by the lecturers will be considered in following chapters.) At present, the more general qualification, as set forth by the men on the Warrack Foundation, will be presented.

#### Spiritual Qualifications

It can be stated at the outset that according to a majority of the Warrack lecturers, the chief qualification for the minister is not intellectual or technical, but spiritual. That is, a strong personal experience of, and attachment to Christ is considered the sine qua non for the minister, particularly in his capacity as preacher. While only two lecturers



declare outright that the main qualification of a preacher is spiritual,<sup>1</sup> twenty-one lecturers infer as much.

A Minister Must Have A Vital Relationship To God

The decisive secret of good preaching is the preacher's own right relationship with God. So insist thirteen Warrack lecturers.<sup>2</sup> In fact, over fifty per cent of the lecturers assert that a preacher can only declare from the pulpit what he has first received.<sup>3</sup> The note "I know whom I have believed" (II Timothy 1: 12) must sound from the preacher's lips if he is to communicate the Word of God. Or again, this conviction (on the part of the lecturers) may be summed up in the words "we too believe, and so we speak" (II Corinthians) and "I received from the Lord what I also delivered to you" (I Corinthians 11:23). Therefore, nearly sixty-five percent of the Warrack lecturers suggest the most

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<sup>1</sup>Watt, pp. 29, 38. Wright, p. 75.

<sup>2</sup>Hutton, pp. 22-23. Reid, pp. 164-64. Gossip, p. 123. Coffin, pp. 188-89. Philip, pp. 61-65, 71. Cairns, pp. 119-20, 184-85. Burnet, p. 108. Berry, pp. 92-93. Macgregor, p. 56. Stewart, p. 56. Jeffrey, p. 11. Menzies, pp. 118-19. Cleland, p. 110.

<sup>3</sup>Hutton, pp. 129-31. Black, pp. 44-46. Reid, pp. 3, 164-65. Gossip, 23-24, 122. Philip, p. 30. Watt, pp. 32-33, 202-220. Cairns, pp. 196-97. Burnet, pp. 108-109. MacLeod, pp. 19-20, 77, 90, 125-26. Macgregor, pp. 30, 32-35, 167. Jeffrey, pp. 11, 24, 31, 89. McIntyre, p. 20. Jarvis, p. 84. Read, p. 66. Menzies, pp. 28-29. Cowan, pp. 109, 111. Mac Lennan, p. 50. Wright, pp. 75-76. Niles, pp. 50-51, 96.

urgently needed equipment for the preaching of the Gospel is a vital relationship with God.

By making these contentions for the place and need of spiritual qualifications (especially in preaching) the lecturers are continuing the emphasis made in the fifty year period prior to the founding of the Lectureship. In this period from 1871-1920, four authors hold the prime qualification of a minister is a personal relationship to Christ,<sup>1</sup> five writers suggest an effective preacher is one who lives much in God's presence,<sup>2</sup> while four men in this period assert that "Unless we speak what we know and testify what we have seen, we shall seek in vain to move the hearts of men."<sup>3</sup> Thus the suggestion that the minister's relationship to God is the primary qualification for the role of minister (particularly as preacher) echoes down the corridors of the last one hundred years of history.

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<sup>1</sup>Blaikie, The Ministry, p. 14. Stalker, The Preacher, pp. 53, 158, 199-200. Horne, The Romance of Preaching, pp. 113-17. Kelman, The War and Preaching, pp. 168. Kelman, "The Pilgrim's Progress," The Expository Times, Jan., 1906, pp. 167-68.

<sup>2</sup>Blaikie, The Ministry, pp. 30, 36-38, 81. Blaikie, Preachers of Scotland, pp. 300, 341-42. Taylor, The Ministry, p. 39. Smith, The Preacher as Pastor, p. 39. Horton, Verbum Dei, pp. 174-75, 194-95, 199. Spurgeon, An All-Round Ministry, pp. 372-73.

<sup>3</sup>Quotation from Carpenter, Lectures on Preaching, p. 13. Stalker, The Preacher, p. 191. Spurgeon, An All-Round Ministry, pp. 398-99. Kelman, The War and Preaching, p. 191.

A Minister Must Have A Lively Sense Of A Call

The implication that the minister must have a lively sense of a Call<sup>1</sup> to the ministry also resounds in both the literature from 1871-1920 and in the Warrack Lectures on Preaching 1921-1970. In almost every respect of this subject, some men on the Warrack Foundation reiterate certain emphases made in the fifty year period prior to its inauguration. The following points witness to this fact. First, unless a minister has the conviction of a call from God, his ministry (especially his preaching ministry) will lack inspiration and power.<sup>2</sup> Second, a lively sense of a Call and the remembrance of one's ordination enable the minister to face discouragements which arise in the course of his ministry.<sup>3</sup> Third, as encouraging as the recollection of one's Call and ordination may be, one lecturer and one writer (from 1871-1920) insist that only a disciplined devotional

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<sup>1</sup>The Presbyterians in Scotland, following John Calvin, speak of a "double call" -- a secret or inner call of which the minister is conscious before God and an external call from a particular church. See Goodykoontz, The Minister in the Reformed Tradition, pp. 51, 71, 72 and Henderson, Church and Ministry, p. 151. Unless otherwise stated, the word "Call" in this paper refers to the inner call from God.

<sup>2</sup>WARRACK LECTURERS: Berry, pp. 22-23; MacKenzie, pp. 23, 28.

1871-1920 Literature: Smith, The Preacher as Pastor, p. 5; Jowett, The Preacher, pp. 6-7, 14, 16, 19; Chadwick, Pastoral Teaching, p. 221; Kelman, The War and Preaching, pp. 168, 201.

<sup>3</sup>WARRACK LECTURERS: Jeffrey, pp. 92-93, 95; MacKenzie, pp. 30, 114.

1871-1920 Literature: Williamson, Ideals of Ministry, pp. 19, 32-33; Chadwick, Pastoral Teaching, pp. 76-77, 221; Kelman, The War and Preaching, pp. 199-200.

life can support the minister in his hours of dejection.<sup>1</sup> Fourth, because of the conviction that it was God who called him the minister can give his complete self to his work.<sup>2</sup> Fifth, the minister must realize that because of his Call and his ordination, he has been set apart to do his work.<sup>3</sup> In this connection it is suggested that the minister should not chafe under this "setting apart." Rather, he should allow this "status" to be a source of inspiration for his ministry.<sup>4</sup>

Although there are the above similarities between the two bodies of literature on the subject of the minister's Call (and ordination), there is one point of contrast. Several writers in the 1871-1920 period emphasize the need for the minister to give a whole-hearted response to his Call (from God and the

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<sup>1</sup>WARRACK LECTURERS: Burnet, p. 109.  
1871-1920 Literature: Stalker, The Preacher, p. 53, 200.

<sup>2</sup>WARRACK LECTURERS: Jarvis, p. 95; MacLennan, p. 23; Niles, pp. 44, 49; MacKenzie, p. 29.  
1871-1920 Literature: Benvie, The Minister at Work, pp. 23, 25.

<sup>3</sup>WARRACK LECTURERS: Berry, pp. 24-25; Keir, pp. 126-28; MacKenzie, pp. 114-15.  
1871-1920 Literature: James Hastings, "The Christian Ministry," The Expository Times, Feb., 1900, pp. 231-32; Kelman, "The Christian Minister," p. 492.

<sup>4</sup>WARRACK LECTURERS: Berry, pp. 24-25; MacKenzie, p. 115.  
1871-1920 Literature: Hastings, "The Christian Ministry," p. 231-32.



congregation) so that he may do his work effectively.<sup>1</sup> Several Warrack lecturers, however, would reverse the process. For they claim it is the fulfilling of his various ministerial tasks which allows the minister to be faithful to his Call and/or ordination.<sup>2</sup>

### Personal Qualifications

In addition to the spiritual qualifications for the role of minister listed above, there are various qualifications which may be termed personal to be found in the published Warrack Lectures on Preaching. A number of these qualifications (such as the need to maintain a disciplined study life) will be discussed as they arise in the following chapters. At present, the broader traits which the lecturers declare are necessary for the role of minister will be delineated.

### A Minister Must Be Humble And Sincere

Eight men on the Warrack Foundation, including the first and the most recent lecturer, suggest the minister's life must be marked by humility.<sup>3</sup> Most of these men suggest it is especially important that humility should characterize the minister in the pulpit

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<sup>1</sup>Blaikie, The Ministry, p. 13. Stalker, The Preacher, p. 50. Williamson, Ideals of Ministry, pp. 20-21.

<sup>2</sup>Scott, pp. 28-30. MacLeod, pp. 112-113. Milligan, pp. 1-2. Niles, p. 115.

<sup>3</sup>Hutton, p. 176. Watt, pp. 167-68. Burnet, pp. 164-65. Berry, p. 14. Stewart, p. 205. Craig, p. 8. MacKenzie, pp. 107-108. McWilliam, pp. 82-83.

since pride, conceit and self-centeredness are incongruous with the Gospel. This emphasis placed upon humility as a qualification for the role of minister, is also to be found in the literature from the fifty year period prior to the Warrack Lectureship's beginning.<sup>1</sup>

However, when a number of Warrack lecturers suggest that sincerity<sup>2</sup> and integrity<sup>3</sup> should mark a minister's life and particularly his preaching, this suggestion can hardly be found in the literature from 1871-1920.<sup>4</sup> As with humility, these eight Warrack lecturers assert a lack of sincerity and/or integrity will interfere with the minister's ability to communicate the Gospel in his preaching and in his total ministry.

#### A Minister Must Be Industrious

According to the Westminster Directory,<sup>5</sup> a Christian minister must "perform his whole ministry...

<sup>1</sup>Taylor, The Ministry, p. 21. Spurgeon, An All-Round Ministry, pp. 378-80. Forsyth, Positive Preaching, pp. 83-84. Chadwick, Pastoral Teaching, p. 200. Jowett, The Preacher, p. 242.

Indeed, this emphasis placed on humility as a necessary qualification for the role of minister is also found back in the seventeenth century in Richard Baxter's The Reformed Pastor, pp. 95-96.

<sup>2</sup>Black, p. 46. Gossip, pp. 224-25. Cairns, p. 188. Stewart, p. 41. Wright, p. 62. Small, p. 99.

<sup>3</sup>Craig, pp. 103-104, 114. McWilliam, p. 75.

<sup>4</sup>Kelman, "The Pilgrim's Progress," p. 168.

<sup>5</sup>The preparation of a Directory for the Public Worship of God to replace the English Prayer Book, was

painfully, not doing the work of the Lord negligently."<sup>1</sup> Five Warrack lecturers<sup>2</sup> and five writers in the 1871-1920 period<sup>3</sup> give hearty support to this directive formulated in the mid seventeenth century and would present it as a qualification for the role of minister. The point these writers make is that the ministry, especially preaching, can not be easy if its responsibilities are realized and its duties are faithfully discharged.<sup>4</sup>

#### A Minister Must Be Able To Face Discouragement

A further qualification for the role of minister according to a large number of Warrack lecturers is

the first task of the Westminster Assembly which gathered on July 1, 1643. Although adopted by the General Assembly of the Church of Scotland in 1649 as a guide to ministers in the conduct of public worship, it fell into disuse after 1690. See Burleigh, A Church History of Scotland, pp. 225-26, 386.

<sup>1</sup>The Westminster Directory, ed. with an introduction and notes by Thomas Leishman (Edinburgh: William Blackwood & Sons, 1901), p. 35.

<sup>2</sup>Hutton, pp. 139, 193-94. Watt, pp. 63, 161. Jeffrey, p. 34. Jarvis, p. 82. Wright, pp. 94-95.

<sup>3</sup>Dale, Nine Lectures on Preaching, p. 62. Stalker, The Preacher, pp. 164-65, 219. Carpenter, Lectures on Preaching, pp. 213-14. Watson, The Cure of Souls, pp. 228, 238-39. Spurgeon, An All-Round Ministry, p. 401.

<sup>4</sup>This emphasis is in sharp contrast to the oft-quoted words of Thomas Chalmers written in 1805; 'after the satisfactory discharge of his parish duties a minister may enjoy five days in the week of uninterrupted leisure, for the prosecution of any science in which his taste may dispose him to engage.' Quoted in Burleigh, A Church History of Scotland, p. 315.

the minister's ability to face and overcome discouragements.<sup>1</sup>

The reason why discouragements and times of despair arise, according to eight lecturers, is often due to the lack of apparent results in one's ministry - particularly in his preaching.<sup>2</sup> This lack of striking visible results, the unresponsiveness of a too easily contented congregation and the despondency of empty pews are obstacles which can deaden the minister's enthusiasm for his work. Thus he must be able to face these discouragements. The means suggested whereby the minister may surmount these feelings are numerous.

One way out of these feelings is "to open our eyes afresh to the wonder of our message"<sup>3</sup> and to steady ourselves by remembering that "we have been entrusted with the gospel"<sup>4</sup> which is the root of the minister's confidence.

A second means of gaining encouragement is by remembering the glorious succession of ministers in whose footsteps present day ministers stand.<sup>5</sup>

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<sup>1</sup>Only one Warrack lecturer, Thomas Keir, suggests the minister is not susceptible to discouragements. The Word in Worship, p. 8.

<sup>2</sup>Reid, pp. 6-7. Watt, p. 57. Burnet, pp. 19-20. Berry, pp. 154-55. Stewart, pp. 20-21, 198-99. Jeffrey, pp. 90-91. Small, pp. 44-45. MacKenzie, pp. 111-12.

<sup>3</sup>Reid, pp. 8, 174-176.

<sup>4</sup>MacLennan, pp. 23-24.

<sup>5</sup>Gossip, p. 58. Cairns, pp. 23-24. MacLeod, p. 16. McIntyre, pp. 84-85.



As many as twelve Warrack lecturers claim a third way a minister may rise from moods of depression and discouragement is by drawing strength from communion with God, by gaining confidence in the remembrance that he is a laborer together with God, and/or by falling back on one's sense of an understanding and merciful God.<sup>1</sup>

In like manner, the recollection of God's grace, God's love which even ministers don't deserve, is a fourth means for surmounting discouragements.<sup>2</sup>

Fifth, in low moods the minister can get hope and inspiration back into his ministry by mixing with his people, steeping himself in their needs and remembering he has been appointed to help and guide them.<sup>3</sup>

By looking at the even wider scope of one's ministry, a man may gain encouragement in a sixth and seventh manner. Notwithstanding the apparent lack of results which attend a man's ministry, he must believe in its vital importance for mankind. He must feel it

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<sup>1</sup>Hutton, pp. 198-201. Sclater, p. 90. Reid, pp 6-7, 177-79. Gossip, pp. 25-26. Burnet, pp. 14-15, 173. Berry, pp. 65-66. MacLeod, p. 127. Milligan, pp. 2-3. Stewart, pp. 201-205. Jeffrey, pp. 18, 68, 86-87. McIntyre, p. 115. Jarvis, pp. 29, 92-93.

<sup>2</sup>Stewart, pp. 90-92. Jeffrey, p. 16. Craig, p. 9. MacLennan, pp. 34-35. Niles, pp. 81-85.

<sup>3</sup>Hutton, pp. 20-21. Reid, pp. 79, 184-85. Cairns, p. 113. Jeffrey, p. 26-27.

is the most worthwhile work he can do.<sup>1</sup> Similarly, no fewer than sixteen lecturers contend that a firm belief in the greatness and importance of the preaching task will deliver a minister from despondency and give him joy in his work.<sup>2</sup> (In fact, one lecturer holds that a lack of conviction about the importance of preaching is a prime reason for the shortage of candidates for the ordained ministry.<sup>3</sup>)

An eighth means of facing discouragement in the ministry is by accepting the parish in which one is located and by believing the work in even a small parish is vitally important.<sup>4</sup> (It may be noted at

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<sup>1</sup>Hutton, pp. 33-34. Philip, p. 15. Cairns, pp. 46-47. Berry, p. 14. Farmer, pp. 10-11. Macgregor, p. 29.

<sup>2</sup>Hutton, pp. 120-23. Sclater, pp. 73-74. Reid, pp. 1-2. Gossip, p. 62. Coffin, pp. 187-88. Cairns, p. 72. Berry, pp. 15, 17, 19, 146-47. Farmer, pp. 31, 148-49. Stewart, p. 198. Jeffrey, p. 63. McIntyre, p. 3. Read, pp. 86-87. Wright, pp. 75-76. Small, pp. 19-20. MacKenzie, pp. 33, 81. McWilliam, pp. 1-2.

<sup>3</sup>McWilliam, pp. 1-2.

One writer of the homiletical literature from 1871-1920 which has been surveyed for this dissertation, addresses himself to the question of the shortage of candidates for the ministry. C. S. Horne in The Romance of Preaching, pp. 37-38, like McWilliam, some fifty years later, feels youngmen don't present themselves for the ordained ministry because preachers don't sound its glorious note.

<sup>4</sup>Gossip, 242. Scott, p. 218. Philip, pp. 54, 177-78. Jeffrey, p. 86. MacKenzie, pp. 71, 113-14.

this point that only five Warrack lecturers mention the work of the country minister. Of these five lecturers, two suggest it is easier to visit and write sermons in a country parish than in a city congregation.<sup>1</sup> Adam Philip, who devotes an entire chapter to the work of the country minister, insists it is just as hard, if not harder, to carry out these ministerial functions in a small and often isolated congregation.<sup>2</sup> Philip is joined in this insistence by four writers from the 1871-1920 period, for they too maintain the work of the ministry is arduous in rural and small village parishes.<sup>3)</sup>

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<sup>1</sup>Sclater, p. 101. Jarvis, p. 39.

W. G. Blaikie writing in 1873 agrees it is easier to visit in the country parishes than in city ones. The Ministry, pp. 184-85.

<sup>2</sup>Philip, pp. 161-64.

A. J. Gossip, p. 242, maintains the work of the country minister is vitally important since "it is out of such [parishes] that much of the best life-blood of the church is pumped continually into the great congregations in the cities." L. Maclean Watt feels that although the entire life of a country parish depends on the minister (p. 63), his ministry in such a place can be invigorating (p. 199).

<sup>3</sup>Smith, The Preacher as Pastor, p. 196. Inskip, The Pastoral Idea, pp. 139-41. Anderson, The Scottish Pastor, p. 9. Horne, The Romance of Preaching, p. 38.

Back in 1656, Richard Baxter wrote in his The Reformed Pastor, p. 115, that all ministers know "that the smallest parish hath so much work that may employ all their diligence night and day...."

In concluding this section on the minister's need to face and overcome discouragements, it is interesting to observe that although thirty Warrack lecturers discuss this topic, only four writers of homiletical and pastoral literature in the 1871-1920 material surveyed refer to it. Further, the majority of men on the Warrack Foundation declare a minister may surmount feelings of discouragement by recalling that God will strengthen him and by maintaining the belief that his ministry and preaching are important. Two of the writers from the 1871-1920 period agree a minister must lean on God's strength through prayer<sup>1</sup> while the other two writers hold that by maintaining a thrill of one's vocation, a minister can keep from moods of discouragement.<sup>2</sup>

#### Summary.

In summary form, what points are made by the Warrack lecturers regarding the qualifications for the role of minister?

First the majority of lecturers contend the chief qualification is spiritual. That is, the minister's relationship to God and his sense of a Call to the ministry are both necessary if he is to serve and

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<sup>1</sup>Chadwick, Pastoral Teaching, p. 186. Anderson, The Scottish Pastor, pp. 9-10.

<sup>2</sup>Jowett, The Preacher, pp. 16-18, 24. Anderson, The Scottish Pastor, pp. 9-10.



preach with joy, conviction and effectiveness. Of the two considerations, twice as many lecturers discuss the minister's relationship to God as discuss the minister's need to have a lively sense of Call. Then too, it may be observed the contention by the lecturers that the spiritual qualification is primary for the role of minister is also made in the fifty year period prior to the inauguration of the Lectureship.

Second, of the personal qualifications listed by the men on the Warrack Foundation for the role of minister, those of humility and industry are also stressed by writers from the 1871-1920 period. However, the suggestion that sincerity and the ability to surmount ministerial discouragements are necessary qualifications for ministers to cultivate and develop is made only rarely in the period from 1871-1920.

Third, eighty-five percent of the Warrack lecturers clearly imply a minister's ability to overcome discouragements is a qualification for the ministry. Only one lecturer suggests it is precisely a minister's "own wrestling, and defeats and sorrows.... which, in the hands of God, may be a man's supreme qualification for preaching the Gospel."<sup>1</sup>

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<sup>1</sup>Jeffrey, pp. 32-33.

Fourth, over fifty percent of the Warrack lecturers assert that a prime qualification for preaching is the need to declare what the preacher believes. It may be conjectured that the lecturers are presenting a concept derived from the nature of their theological training. For studies in the United States have shown that "the most influential mentor image for ministers is usually one or more of their professors" in theological college. Indeed, many ministers reported that

they think of themselves carrying out the picture of him lecturing to the class out of the wonderful things he knows and believes.<sup>1</sup>

It is possible the Scottish lecturers on the Warrack Foundation may also have this concept of preaching and lecturing. At least it can be documented that every one of the lecturers who received his training in Scotland refers to either a former professor or principal of one of the Scottish Theological Colleges. These thirty-two lecturers together refer to these professors and principals more than two hundred times in their published lectures.<sup>2</sup> Thus it is at least conceivable that these thirty-two men on the Warrack Foundation are perpetuating a "feeling" from their days in theological college at this point rather than

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<sup>1</sup>Howe, "Theological Education after Ordination," pp. 150-51.

<sup>2</sup>See Appendix F.

conveying a veritable observation from their years in the parish ministry.

Fifth, the responsibility for acquiring and maintaining the various spiritual and personal qualifications rests squarely on the minister. He must screw up his will power and maintain a disciplined devotional life plus a lively sense of his Call from God so his preaching and total ministry may be effective and so he may surmount feelings of discouragement. He must prod himself along so he may remain industrious in discharging his ministerial duties. He must constantly be sure he is displaying sincerity and humility in his total ministry and preaching. That the minister may find assistance from others in maintaining these qualifications is not suggested often by the Warrack lecturers.

#### The Authority Of The Minister

Having viewed the role of the minister and several of the qualifications for his role, the question of the minister's authority will now be discussed. For the question of authority "is wrapped up with the very nature of his function as a minister of the Word."<sup>1</sup> Thus there appears to be reason to examine how the

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<sup>1</sup>John Bright, The Authority of the Old Testament (London: SCM Press, 1967), p. 21.

Warrack lecturers approach the question of authority. That many of the lecturers consider this an important topic may be ascertained from the fact that fifty per-cent of them discuss the authority of the minister.

#### Authority By Reason Of The Word

As would be anticipated in a lectureship on preaching, the majority of consideration is given to the authority of the minister in his preaching capacity rather than in his overall ministerial capacity.

Further, it might be expected from such a lectureship given in the theological colleges of a church in the Reformed tradition, that a prominent place would be given to ministerial authority derived from proclaiming the Word of God. This expectation, however, is not realized. For only six men on the Warrack Foundation assert that the minister, as preacher, derives his authority from the Gospel which he preaches.<sup>1</sup> To be sure, four other lecturers hint at the fact that the preacher's authority accrues from preaching which is based on the authority of the biblical Word.<sup>2</sup> Nevertheless, these four writers do not delineate the preacher's authority as resting solely on the Gospel he proclaims.

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<sup>1</sup>Reid, pp. 22-23. Stewart, p. 213. Read, p. 82. Menzies, pp. 129-30. MacLennan, p. 48. McWilliam, pp. 82-83.

<sup>2</sup>Philip, p. 143. Farmer, pp. 83-89. MacKenzie, pp. 19-22, 39. Cleland, pp. 41-42.



### Authority By Reason Of Experience

From where then, according to the majority of Warrack lecturers, does the minister gain his authority as a preacher? His authority lies in experience answer the majority of lecturers.

#### Experience With The Truth

Seven lecturers maintain it is the minister's personal experience with the Truth, i.e. with Christ, which gives authority to his preaching.<sup>1</sup> Through personal commitment to, and devotion with Christ the minister is able to speak from the resources of his own faith. This, declare these seven lectures, allows the minister to strike the note of authority in his preaching.

#### Experience With People

Yet, according to a number of Warrack lecturers, there is another form of experience which a minister may possess which lends authority to his preaching. This experience is a matter of entering into, and sympathizing with the concerns of others.<sup>2</sup> As James

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<sup>1</sup>Black, p. 24. Philip, pp. 142-43. Watt, p. 194. Burnet, p. 116. Stewart, p. 217. Niles, pp. 30-32. Boyd, pp. 80-81.

This emphasis on authority resting on a minister's experience of the Truth, approaches the reason given by John Knox as to why St. Paul had authority. For Knox in his essay "The Ministry in the Primitive Church," pp. 18-19, intimates the apostle's authority inhered "in the relationship he sustained with the historical event in which the church began."

<sup>2</sup>Cleland, pp. 41-42.

Cleland has it, a sermon may lack authority because it is 'more concerned about the truth than about men.'<sup>1</sup> This experience is gained also when the minister faithfully discharges his other duties.<sup>2</sup> For

a minister's other duties, as the pastor and administrator of a church, are not troublesome interferences with his work in the pulpit .... They are rather enrichments of his pulpit work...furnishing him with...the right to speak with authority....<sup>3</sup>

On a wider scale, the minister gains another form of experience which entitles him to preach with authority. This experience comes into being and is maintained by his participation in the whole witness of the people of God.<sup>4</sup>

It is this participation and empathy with people which lies behind several Warrack lecturers' insistence that the preacher's authority must never be "a loud-mouthed authoritarianism."<sup>5</sup> For preaching must not appear to be an authority which gives assured answers. Rather, the minister must be prepared to admit "we know in part" and reflect in his preaching, not only the certainties, but also the doubts of committed Christians.<sup>6</sup>

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<sup>1</sup>Page 42.

<sup>2</sup>Macgregor, pp. 68-69. Coffin, pp. 150-51.

<sup>3</sup>Coffin, p. 151.

<sup>4</sup>Farmer, pp. 90-92.

<sup>5</sup>Craig, p. 42.

Also see Farmer, pp. 83-89 and Menzies, p. 49.

<sup>6</sup>Read, p. 90. McWilliam, pp. 23-25.

## Summary.

Thus in sum it can be observed that a goodly number of Warrack lecturers insist a minister can not ask for "an accepted status and authority because he bears a certain title and has a few degrees after his name."<sup>1</sup> Rather, the minister as preacher must gain his authority (1) through preaching which is based on the authority of the Word and/or through his experience with Christ and (2) through his experience with people in their needs and concerns. Therefore the emphasis from the Warrack material is clearly not upon a type of authority assumed by a man in the pulpit who is "six feet above contradiction."<sup>2</sup> Instead the emphasis is upon the minister speaking with a note of authority because he is basing that authority upon the biblical Word which he believes speaks to man's present condition. Or the minister is speaking from an authority derived from his involvement with people's needs and his desire to bring concern and understanding to those needs.

The whole tone of the discussion of a minister's authority as preacher is almost totally different from the tone of the writings of men in the fifty year period prior to the Warrack Lectureship's inauguration.

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<sup>1</sup>Berry, pp. 28-29.

<sup>2</sup>The phrase quoted is that of D. W. Cleverly Ford in his Preaching Today, p. 87.

For there, only one writer (from the material surveyed for this dissertation) alludes to the preacher's authority as derived from his sympathy with men<sup>1</sup> while only two writers suggest the preacher's authority is gained through his proclamation of the Word of God.<sup>2</sup> The rest of the writers intimate the minister's authority as preacher comes from his Call to the ministry,<sup>3</sup> from his personal character,<sup>4</sup> his knowledge of the spiritual world<sup>5</sup> or from the authority of his office.<sup>6</sup>

Perhaps this change of tone between the literature from 1871-1920 and the Warrack material from 1921-1970 is due to a change (or revolution?) in the realm of preaching and in the church as a whole. As Ernest Jeffs states in 1931

Instead of mounting to his pulpit as to a throne, the modern preacher is rather in the position of being summoned into the witness box. No longer does he speak with the majestic authority of a prince and an ambassador.<sup>7</sup>

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<sup>1</sup>Kelman, The War and Preaching, pp. 201, 206.

<sup>2</sup>Blaikie, The Ministry, pp. 4, 11-12, 35.  
Blaikie, Preachers of Scotland, p. 342. Forsyth, Positive Preaching, pp. 29-34, 40-44.

<sup>3</sup>Kelman, "The Pilgrim's Progress," p. 167.  
Kelman, The War and Preaching, p. 210. Smith, The Preacher as Pastor, pp. 4-5.

<sup>4</sup>Kelman, "The Pilgrim's Progress," p. 167.  
Kelman, The War and Preaching, p. 210.

<sup>5</sup>Kelman, The War and Preaching, p. 201. Jowett, The Preacher, pp. 108-109.

<sup>6</sup>Henson, The Liberty of Propheying, pp. 22-23. This emphasis is to be expected from Henson who belonged to the Church of England.

<sup>7</sup>Princes of the Modern Pulpit, p. 3.



And as observed by James Black in 1923, Reuel Howe in 1960, Cleverly Ford in 1969 and Leonard Griffith in 1971, the present age is suspicious of and often hostile to, all authority.<sup>1</sup> Therefore, it is probable that the Warrack lecturers are reflecting the changed attitude toward authority which arose during the first years of the Lectureship's history.

#### Summary Of Chapter

It should be observed that a more detailed summary appears at the conclusion of each main section of this chapter. At this juncture, a broader summary of points made throughout the chapter is presented.

(1) There are two somewhat unexpected findings in the material from the Warrack Lectureship regarding the roles the minister is to fulfill. One function which has been discussed often within the last fifty years, namely, the minister's over-involvement in administrative affairs, is mentioned by only three lecturers. The other somewhat surprising discovery regarding ministerial functions in the Warrack material pertains to the function of preaching. From 1871 through the 1930s, preaching is almost always presented as the minister's main function. However,

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<sup>1</sup>Black, The Mystery of Preaching, p. 22. Howe, "Theological Education after Ordination," p. 147. Ford, Preaching Today, p. 13. Leonard Griffith, The Need to Preaching (London: Hodder & Stoughton, 1971), p. 29.

in the Warrack Lectures from the early 1940s to the present, preaching plus pastoral care are consistently depicted together as being the primary functions. Thus, most of the lecturers in the last thirty years conceive of the minister as more than a preacher addressing an audience.

(2) The Warrack lecturers' discussion of the minister's devotional life comes under examination in Chapter V. However it can already be seen from the material set forth in this first major chapter that great emphasis is placed on the minister's relationship to God and his devotional life. Nearly sixty-five percent of the lecturers intimate that the main qualification for a minister (especially in his preaching capacity) is a vital relationship to God. One-third of the men on the Warrack Foundation suggest a disciplined devotional life is necessary for the surmounting of discouragements in the ministry. Further, according to one-fourth of the lecturers, personal devotion with Christ is needed in order to speak with authority.

(3) With respect to qualifications for the role of minister, it has just been observed that the main qualification listed by the lecturers is said to be spiritual. Granted there is much emphasis throughout the Lectureship on the need to maintain a disciplined study life (as will be observed in Chapter

V). Nevertheless, the intellectual or scholastic competence of the minister is not portrayed as a primary qualification for the role of minister. This is somewhat surprising. For since the time of John Knox (1513-1572), the minister's intellectual ability (particularly his knowledge of Scripture) has been deemed as the main qualification for the ordained ministry in the Scottish Presbyterian Churches.<sup>1</sup>

(4) The minister must be a "strong" individual. That is, he must be able to face discouragements largely on his own. He must maintain a disciplined devotional life. He must remain industrious in the discharging of his ministerial duties. He must give himself totally to members of his parish in helping them with their needs and concerns. He must consistently examine himself to see that he is remaining humble and sincere in his preaching and in carrying out his total ministry. He must assume the responsibility for establishing and maintaining relationships with his assembled congregation and with members of his parish. Further, few lecturers suggest a minister needs the support and challenge of his professional peers. Thus the overall picture of the minister in the Warrack material shows him to be a strong, competent individual, maintaining self-confidence mostly without outside support.

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<sup>1</sup>Goodykoontz, The Minister, p. 257. Burleigh, A Church History of Scotland, p. 411.

(5) A further point emerges from the Lectureship regarding relationships. Although over sixty percent of the Warrack lecturers contend that a relationship of mutual respect and concern needs to be established between a minister and people for effective preaching and ministry, only several lecturers would allow the minister to establish a "personal" relationship with any of his parishioners.

(6) To be sure, a number of men on the Warrack Foundation suggest a minister's relationship with the people of his parish is a supportive one, e.g. each gains strength from the other. Granted further, a large number of lecturers maintain a successful ministry is dependent upon a positive relationship between minister and people. Yet, since few lecturers would allow the minister to establish close personal friendships with laity and since few lecturers would allow him to lead a life as an ordinary citizen, and since the majority of lecturers depict the minister as a self-willed, independent, detached individual, it may be suggested that the minister is presented as "different" from unordained persons. At least it may be stated that the majority of Warrack lecturers would not have the minister find his identity with people, but as an ordained minister.

(7) Various changes in emphasis regarding the role of the minister are to be discovered between the literature examined from 1871-1920 and the Warrack material from 1921-1970.



(a) Only a small number of Warrack lecturers would allow the preacher to discuss politically related subjects from the pulpit and fewer would permit him to participate actively in the political arena. However, many writers of the homiletical and pastoral literature in the fifty year period prior to the Warrack Lectureship give sanction to the minister making politically related comments from the pulpit and to his participating personally in political affairs.

(b) Even though the majority of Warrack lecturers use the term "minister" (a term which denotes the function of useful service) to describe the one ordained to the ministry in the Reformed tradition, only three lecturers propose that the posture of service should characterize the minister's relationship to people. In the literature from 1871-1920 however, it is stressed that service should be the distinctive feature of those ordained to the ministry in their relationship to others.

(c) A large number of writers from the 1871-1920 period depict the minister as an example of the Christian life. Less than one-third of the Warrack lecturers however state the minister is an example for other people.

(d) Writers in the fifty year period prior to the inauguration of the Lectureship suggest the minister's authority as preacher rests on either his Call to the ministry, on his personal character, on

his knowledge of the spiritual world, or on the authority of his office. Few of these writers claim the preacher's authority is gained by basing his message on Scripture and even fewer allude to the preacher's authority as derived from his sympathy with people, while a fairly large number of Warrack lecturers maintain the preacher gains his authority from both sources. Fourteen lecturers hold a preacher's authority is derived from the authority of the Word of God which he feels speaks to man's present condition and from the preacher's involvement as minister with people's needs.

(8) In conclusion it may be asked: Do the Warrack lecturers clarify for theological students the roles a minister should fulfill and give them a lively sense of their future vocation?

An affirmative answer may be given to this question in the sense that many lecturers suggest to theological students that their ministry will take on meaning and be effective mainly in the sense in which they, as ministers, are conscious of and alert to relationships with people. For many lecturers state that (a) preaching must be seen in relationship to other aspects of the ministry, particularly to pastoral care; (b) predication excellence and effectiveness depends on a relationship of mutual respect and concern between the preacher and his congregation; (c) the minister is a leader in his congregation and not the only gifted, competent person to carry out the

ministry of the church; (d) the minister must lead his congregation and not dominate it; and (e) the minister's authority is derived from the authority of the Word which he feels speaks to men's present condition and from the preacher's involvement with people's needs.

Therefore the picture of the minister which emerges from the Warrack Lectureship is the portrait of a man who should establish relationships with people so that he may effectively carry out his ministry, especially his pulpit ministry.

## II. PREACHING AND THE MINISTER'S PASTORAL CAPACITY

### The Duties Of Pastoral Care

It was pointed out in the previous chapter that most of the lecturers speaking in the last-thirty-five years of the Warrack Lectureship declared that preaching was interrelated with the minister's pastoral role.<sup>1</sup> The purpose of this present chapter shall be to discuss the relationship between preaching and the minister's pastoral role as it is presented in the Warrack Lectures on Preaching.

### The Duties of Pastoral Care As They Shape

#### The Work Of The Minister

Those aspects of ministry which the Warrack lecturers list under the heading of pastoral care are (1) general visitation in homes, (2) visitation for the specified purpose of ministering to the sick, aged, dying and bereaved, (3) counseling troubled, hurting people plus those to be married, (4) pastoral evangelism and (5) pastoral preaching. A total of thirty-one lecturers,<sup>2</sup> representing a period of time

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<sup>1</sup>Cf. pages 24, 25, 41.

<sup>2</sup>Sclater, Black, Reid, Gossip, Coffin, Scott, Philip, Watt, Cairns, Burnet, Berry, Farmer, Macgregor, Stewart, Niebuhr, Jeffrey, McIntyre, Jarvis, Read, Craig, Menzies, Cowan, MacLennan, Wright, Niles, Small, Boyd, MacKenzie, Cleland, McWilliam.



from 1922 to 1969, speak about the various duties of pastoral care. Six of these men strongly suggest this aspect of ministry is a duty which a minister must not neglect.<sup>1</sup>

Six lecturers speak of pastoral care in a general sense. These men declare this is a duty to be fulfilled by a minister for its own sake. The two strongest statements on the obligation to engage in pastoral care are made by J. R. P. Sclater in 1922 and R. E. McIntyre in 1949. Pens Sclater

...it will be disastrous if men, starting out on their ministry, think that the pastoral office is negligible, and the preaching office all in all. They are doomed from the beginning to be bad preachers.<sup>2</sup>

The men preparing for the ministry at Aberdeen and Glasgow in 1949 were told bluntly by McIntyre: "Do not allow anything to lead you to neglect your pastoral duty to individual members of your flock...."<sup>3</sup>

The point then is obvious as far as six lecturers are concerned: men are ordained not just to preach. They are to remember that "the care and cure of souls is [their] business."<sup>4</sup>

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<sup>1</sup>Sclater, p. 101. Cairns (title page), McIntyre, p. 100. Menzies, pp. 86-87, 107. Niles, pp. 9, 55-58. Cleland, p. 56.

<sup>2</sup>Sclater, p. 101.

<sup>3</sup>McIntyre, p. 100.

<sup>4</sup>Cleland, p. 53. Although the term "cure of souls" has been used for many years, and has even appeared in the title of some books such as John Watson's The Cure Of Souls (Lyman Beecher Lectures on Preaching, 1897), Andrew Benzie in his book written in 1911, The Minister At Work, pp. 34-35 suggests the term "is not scriptural and it savours of priestcraft and quackery...."

As noted earlier, thirty-six writers of homiletical, pastoral and historical literature in the fifty year period prior to the beginning of the Warrack Lectureship were surveyed for this paper. Three of these writers<sup>1</sup> would insist as strongly as the six Warrack lecturers mentioned above that ministers must realize the necessity of participating in the function of pastoral care. Four other writers in this 1871-1920 period discuss the topic of pastoral care without insisting that it is a duty which must not be neglected.<sup>2</sup>

The evidence would suggest that this insistence upon fulfilling the function of pastoral care is not a new thrust in the Warrack material. For in the fifty year period prior to the Warrack Foundation, and indeed throughout the entire period of Christian history, this emphasis can be found with the same amount of stress.<sup>3</sup>

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<sup>1</sup>Williamson, Ideals of Ministry, p. 14. Watson, The Cure of Souls, pp. 172, 175. Henson, The Liberty of Prophesying, p. 20.

<sup>2</sup>Blaikie, The Ministry, p. 183. Spurgeon, An All-Round Ministry, pp. 388-89. Forsyth, Positive Preaching, pp. 68-69. Benvie, The Ministry At Work, pp. 34-35.

<sup>3</sup>William G. Blaikie, Professor of Apologetics and Pastoral Theology at New College, Edinburgh from 1868 to 1898 writes in For The Work Of The Ministry, p. 183 "The practice of pastoral intercourse between a minister and his people has received the strongest commendations from earliest times."

Works which may be cited for evidence here include Ignatius' epistle to Polycarp (c 69-c 155)

## The Duties of Pastoral Care As They Shape The Focus Of Preaching

This section, plus the one which immediately follows speaks almost exclusively in general terms. The exact ways in which the Warrack lecturers see the specific duties of pastoral care relating to the function of preaching, shall be spelled out in the remainder of this chapter.

It was pointed out in Chapter One that during the last thirty-five years of the Warrack Lectureship, the majority of lecturers suggested that the preaching and pastoral offices are interrelated.<sup>1</sup> Just how the duties of pastoral care are related to preaching shall now be presented.

Perhaps Robert Menzies, the 1953 lecturer, put it most succinctly when he said

...the minister is not merely a preacher; he is also a pastor, and however important the work of the preacher may be it needs to be supplemented and carried through to a conclusion by the work of the pastor. The two act and react on each other. It is in his pastoral capacity that he discovers what the

[quoted in Blaikie For The Work Of The Ministry, p. 183]; Chrysostom's On The Priesthood, circa AD 386 quoted from George H. Williams "The Ministry in the Later Patristic Period" in The Ministry In Historical Perspective, Niebuhr and Williams; Ambrose's On The Duty Of Ministers, written in 386 [quoted in Goodykoontz The Minister In The Reformed Tradition, pp. 44-45]; Gregory the Great's Pastoral Care, circa AD 600 (Westminster, Md: The Newman Press, 1950); Richard Baxter's The Reformed Pastor, 1656; plus the references listed in footnote number two, page 127.

<sup>1</sup>See page 25 above.

real needs of his people are, and on the other hand it is the quality of his pulpit work which gains him an admittance to the hearts of his people.<sup>1</sup>

Fourteen other lecturers<sup>2</sup> also believe this relationship is very close. This is a close relationship because preaching has its setting "in the midst of the company of souls given [to the minister's] charge and care."<sup>3</sup>

In 1923, James Black maintained that only when his pastoral work has been done faithfully does the minister's preaching become enriched.<sup>4</sup> Thirty-three years later, G. J. Jeffrey suggested that if the minister is invisible all week he will be incomprehensible on the Sabbath.<sup>5</sup> S. W. McWilliam also spoke of this relationship when he stated if the minister is "to be a good pastor, he must be a preacher."<sup>6</sup>

Thus from the early years of the Warrack Lectureship right through to the most recent lectures given on this foundation, reference is made to the necessity of carrying out the duties of pastoral care for the effectiveness of preaching.

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<sup>1</sup>Menzies, p. 55.

<sup>2</sup>Black, p. 18. Scott, pp. 27-28. MacLeod, p. 90. Farmer, pp. 93-94. Jeffrey, pp. 72-73. McIntyre, p. 112. Menzies, p. 107. Wright, p. 42. Niles, p. 60. Small, pp. 67-68. MacKenzie, p. 62. Cleland, pp. 52-53. McWilliam, pp. 3-4.

<sup>3</sup>Scott, p. 28.

<sup>4</sup>Black, p. 18.

<sup>5</sup>Jeffrey, p. 42.

<sup>6</sup>McWilliam, p. 3.



Several lecturers go so far as to maintain that the man who is an admirable pastor cannot be ineffective in the pulpit.<sup>1</sup> The reason why this minister will be effective in his preaching relates to the pastoral relationship he has with his people. That is, since he has ministered to his people in times of trouble, and since they have come to "love him at the fireside" where he sat at the time of a great sadness,<sup>2</sup> the people will "listen to 'their own man' (ungifted though he may be) as they listen to nobody else on earth."<sup>3</sup>

Therefore within the history of the Warrack Lectureship, eleven out of thirty-six lectures emphatically declare that only when the minister faithfully engages in pastoral care does he become effective in his pulpit ministry. The reason he, rather than some guest preacher is able to communicate effectively is because the people want to listen to him - the man that has ministered to their needs.<sup>4</sup> Further, other ministers may "provide people with a

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<sup>1</sup>Farmer, pp. 93-94. McIntyre, p. 112. MacKenzie, p. 66. Cleland, pp. 52-53.

<sup>2</sup>McIntyre, p. 112.

<sup>3</sup>MacKenzie, p. 66.

<sup>4</sup>H. H. Farmer in 1941 put it this way: "I am in entire agreement with... a medieval handbook of instruction, The Regimen Animarum: 'Who can lawfully preach?' it asks, and the answer given is, 'Priests, deacons and sub-deacons who have the care of souls.' This is a piece of ancient wisdom which is still valid and important.", pp. 93-94.

theology about their faith" but only their minister can provide them with "a theological understanding of their lives."<sup>1</sup>

Although the percentage of men who emphasize this point in a general way does not appear to be very impressive, it will be seen that there are many more lecturers who speak to the relationship between pastoral care and preaching when the specific responsibilities of pastoral care are considered. But first the findings from the 1871-1920 period regarding preaching and pastoral care in general will be presented.

An observation which can be made regarding this background material is this: there is a difference in emphases between this literature and the Warrack material. From 1873 through 1912, twelve writers<sup>2</sup> address themselves to the relationship between preaching and the duty of pastoral care. Stated in somewhat different terms, this means that one-third

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<sup>1</sup>Niles, p. 60.

<sup>2</sup>Blaikie, The Ministry, pp. 181-82. Taylor, The Ministry, p. 259. Stalker, The Preacher, pp. 258-62. Smith, The Preacher As Pastor, pp. 15, 33-34, 65-70. Taylor, The Scottish Pulpit, pp. 82-84. Horton, Verbum Dei, pp. 262-63. Watson, The Cure of Souls, pp. 150-51. Spurgeon, An All-Round Ministry, pp. 263-63. Williamson, Ideals Of Ministry, pp. 55-56. Forsyth, Positive Preaching, pp. 59, 68-69. Dargan, A History Of Preaching, II, 172-73, 337-38. Horne, The Romance Of Preaching, pp. 246-247.

of the writers surveyed in the fifty year period prior to the Warrack Lectureship assert that there is a definite relationship between preaching and pastoral care, while nearly ninety percent of the Warrack lecturers make this claim.

These two bodies of literature also contain some similar emphases. Many Warrack lecturers and many writers from the 1871-1920 period assert that "the pastorate and the pulpit act and react upon each other."<sup>1</sup> Then too, the writers surveyed in this background period would join the Warrack lecturers in championing the local minister's preaching above that of some guest preacher because the people understand their minister who serves them as pastor, while they do not understand the man filling their pulpit for one Sunday only.<sup>2</sup>

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<sup>1</sup>Quote from Taylor, The Ministry, p. 259. Also speaking to this consideration are Blaikie, The Ministry, p. 182; Smith, The Preacher As Pastor, pp. 33-34, 68-69; Horton, Verbum Dei, pp. 262-63; Watson, The Cure Of Souls, pp. 150-51; Spurgeon, An All-Round Ministry, pp. 362-63; Horne, The Romance Of Preaching, pp. 246-247; Dargan, A History Of Preaching, II, 337-38, 488; Taylor, The Scottish Pulpit, pp. 82-83, 188-190, 195; Williamson, Ideals of Ministry, p. 32.

<sup>2</sup>Smith, The Preacher As Pastor, p. 15. Watson, The Cure Of Souls, pp. 150-151. Spurgeon, An All-Round Ministry, pp. 362-63. Horne, The Romance Of Preaching, pp. 246-247.

A further similarity is that both groups of writers make reference to concrete persons whose pulpit and pastoral ministries were interrelated.<sup>1</sup> These writers give specific witness to ministers whose preaching was effective because they were diligent in their duties of pastoral care. Six writers from the 1871-1920 period refer extensively to the witness of Thomas Chalmers.<sup>2</sup> Twelve Warrack lecturers refer to Chalmers

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<sup>1</sup>The following six writers refer to the ministry of Thomas Chalmers (1780-1847): Blaikie, The Ministry, p. 183; Taylor, The Ministry, pp. 283-84 and The Scottish Pulpit, pp. 188-190, 195; Stalker, The Preacher, pp. 258-262; Williamson, Ideals Of Ministry, p. 32.

Dargan, in his History Of Preaching, II, 337-38 refers to the ministry of Ebenezer Erskine (1660-1756), Ralph Erskine (1685-1752) and Richard Baxter (1615-1691).

Taylor in The Scottish Pulpit, pp. 82-84 refers to the ministry of Samuel Rutherford (1660-1661).

<sup>2</sup>Six out of the twenty-nine books (exclusive of the periodicals) surveyed from the 1871-1920 period contained lengthy discussions of the preaching and pastoral activities and abilities of Thomas Chalmers. The three aspects of Chalmers' life and work which receive attention in these books are (1) his assertion when he began his ministerial life that two days in the parish were sufficient to fulfill one's ministerial duties while the other five days may be devoted to academic work (this at St. Andrews University in his case), (2) his conversion experience which resulted in his new conviction that the work of the ministry is a full-time duty, and (3) his pre-eminent position as a preacher was matched by the fact that "he was one of the most eminent practical pastors of his or any age." (quote from Dargan, A History Of Preaching, II, 488.) See also Blaikie, The Ministry, p. 183; Taylor, The Ministry, pp. 283-84 and The Scottish Pulpit, pp. 188-191, 195; Stalker, The Preacher, pp. 221, 258-262; Williamson, Ideals Of Ministry, p. 32.

Another book surveyed for this paper, F. R. Webber's A History Of Preaching In Britain And America, Vol. II, gives more space to Thomas Chalmers than any other Scottish preacher. See pp. 264-69, 276-78, 282-296, 338-39, 386, 445.



a total of thirty-eight times.<sup>1</sup> Thus this one man appears to be the person both groups of writers felt was the outstanding example of a minister whose pastoral work strengthened his pulpit ministry.

### Summary.

In summing up the duties of pastoral care, it can be concluded that there has been a basic thrust for the past one hundred years in the homiletical literature of Scotland, England and the United States<sup>2</sup> regarding the relationship between the preaching and pastoral roles. That thrust is this: the preacher needs to fulfill the duties of pastoral care in order to be effective in his pulpit ministry. This is the emphasis of the British material surveyed from the 1871-1920 period, of the Warrack material from 1921-1973, the Lyman Beecher material from 1872-1957, and of various contemporary writers surveyed from the Continent, Great Britain and the United States.<sup>3</sup>

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<sup>1</sup>Sclater, p. 118, Reid, p. 121. Gossip, pp. 182, 112, 70. Coffin, p. 28. Philip, pp. 18, 26, 34, 42, 44, 50, 51, 53, 62, 70, 74, 76, 119, 128, 129, 134, 165. Watt, pp. 152, 223. Burnet, pp. 119, 156, 168, 175. Stewart, pp. 102, 172, 202. Jeffrey, p. 17. Menzies, pp. 37, 42. Wright, p. 50. MacKenzie, p. 69. Cleland, p. 107.

<sup>2</sup>This sweeping statement regarding the thrust of homiletical literature can be made if one accepts the judgment of Robert S. Michaelson, who in his essay "The Protestant Ministry in America: 1850 to the Present" says that the Lyman Beecher Lectures reflect the homiletical thought for the United States. See Niebuhr and Williams, The Ministry In Historical Perspective, p. 282.

<sup>3</sup>The Swiss theologian, J. J. Von Allmen says in his book Preaching and Congregation, translated by

It can also be observed that the lectures on the Warrack Foundation reflect the prevailing opinion of the homiletical writers in Great Britain during the 1871-1920 period; namely, that pastoral care is a duty which must be given as much attention by the parish minister as his sermon preparation.

It can be noted further that less than one half of the Warrack lecturers address themselves to the subject of pastoral care in a general sense. (Later it will be seen that almost ninety percent of the Warrack lecturers speak of one or more of the specific duties involved in pastoral care.) Another related observation is that when these lecturers do speak of pastoral care, they are not saying anything new about it or its importance. Rather, they are merely restating opinions already stressed in earlier and contemporary homiletical literature in Scotland, England and the United States.

B. L. Nicholas (London: Lutterworth Press, 1962), pp. 49-50 that "one cannot prepare a sermon away from the parish to which it is to be addressed."

D. W. Cleverly Ford, a recognized spokesman for the Church of England on homiletics today, suggests in his Preaching Today (London: Epworth Press and SPCK, 1969), p. 97 that "Preaching is not a separate profession, it is one way in which the pastoral office is accomplished."

The American, Charles Kemp, contends that "The great preachers have usually been faithful pastors. The great pastors have very often been effective preachers." See The Preaching Pastor (St. Louis: The Bethany Press, 1966), p. 13. Also on the American scene there is similar evidence. In the final issue of The Pulpit, which focused solely on preaching and which gave way to the new periodical Ministry in 1969, Robert G. Middleton penned "We do not intend to minimize preaching; we intend to give this indispensable and demanding task its proper setting by seeing it in relation to total task of the church's mission." "From Launching Pad to Orbit", The Pulpit, July-August, 1969, p. 3.

The Need For Pastoral Visitation

The previous section dealt with the subject of pastoral care in a general sense. This section will focus on one aspect of pastoral care; namely, pastoral visitation.

According to the previous discussion, some Warrack lecturers viewed pastoral care as a duty which must be fulfilled for its own sake, while other lecturers on this foundation saw pastoral care only from the viewpoint of assisting the minister in his preaching. The present examination of pastoral visitation (as one aspect of pastoral care) discloses that the same two emphases are to be found here as well. That is, some lecturers see pastoral visitation as a duty in and of itself, while others contend visitation should be done to strengthen one's pulpit work.

Further, the discussion of the lecturers' views on pastoral care showed that only a few lecturers portrayed this aspect of the ministry as a duty to be fulfilled in and for itself. A larger number of lecturers saw pastoral care as a part of the ministry which should be carried out in order to serve preaching. The same results are not to be found when this specific area of pastoral care (pastoral visitation) is discussed. For practically as many lecturers maintain pastoral visiting is an end in itself as those who see visitation as a means to

enrich one's preaching. The exact statistics on this subject are revealing. Regarding pastoral care, it was shown that six lecturers said it was a duty in its own right while twelve men suggested pastoral care is a duty because it aids preaching. Regarding pastoral visitation, it will be seen that thirteen lecturers<sup>1</sup> view this aspect of pastoral care as a duty in and of itself, while eight of these same lecturers, plus six others,<sup>2</sup> contend that pastoral visitation should also be done for the sake of one's pulpit ministry.

#### The Need For Pastoral Visiting As An End In Itself

Pastoral visitation may be viewed as an end in itself according to thirteen Warrack lecturers. Five of these men maintain that this ministerial function must be fulfilled because it serves the people of one's parish.<sup>3</sup> People are served in this pastoral function by the minister expressing personal interest in them and their needs during his visitation.

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<sup>1</sup>Sclater, p. 101. Black, p. 69. Reid, p. 181. Philip, pp. 166-67. Watt, pp. 65-80. Berry, pp. 130-31. Macgregor, p. 48. Jeffrey, p. 88. Jarvis, pp. 77-78. Menzies, pp. 55-56, 75, 107. Wright, p. 48. Small, pp. 74-75. MacKenzie, pp. 66-67.

<sup>2</sup>Sclater, pp. 77, 100-101. Black, p. 39. Reid, p. 139. Gossip, p. 98. Coffin, pp. 119, 123-24. Philip, p. 69. Watt, pp. 78, 134-35. Cairns, p. 122. Burnet, pp. 112-114. Berry, pp. 89-90. Jeffrey, pp. 27-28. Menzies, pp. 55-57. Cowan, p. 18. Cleland, pp. 52-54, 112-113.

<sup>3</sup>Reid, p. 181. Philip, pp. 166-67. Watt, pp. 67-68, 70, 81, 84. Jeffrey, p. 88. Small, pp. 75-76.



But pastoral visitation may also be viewed as an end in itself according to a total of eleven lecturers simply because it is the minister's duty. These eleven lecturers are in agreement that visitation is a ministerial duty. They do not agree, however, on the mechanics of pastoral visitation. For example, J. M. Black in 1923 and L. M. Watt in 1931 suggest the minister make a specific number of visits per week and spend only a certain amount of time in each visit.<sup>1</sup> J. R. P. Sclater in 1922, W. M. MacGregor in 1942, and H. C. MacKenzie in 1962 counsel against any regimented type of visitation. MacGregor says that visitation which is ruled by too rigorous a time-table is an affront to people because then the minister is more concerned with the clock than with people's needs.<sup>2</sup> Sclater and MacKenzie add that while regular visitation is important, it is impossible to visit in every home once each year because of the minister's heavy workload.<sup>3</sup> Another aspect of visitation upon which there is disagreement among the lecturers is the matter of prayer. Watt and MacLeod stress the importance of praying in the home at the conclusion of each visit,<sup>4</sup>

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<sup>1</sup>Black, p. 69. Watt, p. 80.

<sup>2</sup>MacGregor, p. 48.

<sup>3</sup>Sclater, p. 101. MacKenzie, pp. 66-67.

<sup>4</sup>Watt, p. 69. MacLeod, p. 112.

while Philip and Small<sup>1</sup> say this is not a necessity even though it may have been practiced by ministers in former days.

A final area of disagreement among the lecturers on this subject of pastoral visitation is found in their statements regarding their Scottish forefathers. In his 1931 Warrack Lectures, Watt said that "in old days many men never did any regular visitation."<sup>2</sup> The lecturers of 1942 and 1962 however, declared that ministers during the nineteenth century in Scotland did follow a patten of systematic visitation.<sup>3</sup>

What, according to the Warrack lecturers, is the purpose of pastoral visitation when it is viewed as an end in itself? Various purposes are suggested. A number of lecturers suggest this ministerial function is a way of expressing pastoral interest in all areas of family life plus concern for both young and old alike.<sup>4</sup> Other men on the Warrack Foundation declare that through home visitation people may be led to

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<sup>1</sup>Philip, pp. 166-67. Small, p. 75.

<sup>2</sup>Watt, p. 65.

<sup>3</sup>MacGregor, p. 48. MacKenzie, p. 66.

<sup>4</sup>Philip, p. 166. Watt, pp. 67, 69. Jeffrey, p. 48. Jarvis, pp. 77-78. Wright, p. 48. Small, pp. 74-75.

attend services of worship<sup>1</sup> and to adopt a Christian way of life.<sup>2</sup> Also, some lecturers say it is through visitation that a man ministers to the sick and dying and comforts the bereaved.<sup>3</sup> Finally, E. D. Jarvis would add that pastoral visitation may strengthen the person's faith and also that there are times when during home visitation, parishioners strengthen the faith of the minister who has come to call.<sup>4</sup>

The emphasis then, of the thirteen Warrack lecturers who speak on the subject of pastoral visitation, may be summed up in the words of L. M. Watt. Speaking to the theological students at Edinburgh and St. Andrews in 1931 on the topic of visitation, Watt urged: "Never neglect this part of your work" for it is not a means to another end, but an end in itself.<sup>5</sup>

#### The Need For Pastoral Visitation As A Means To Aid One's Preaching

Countering the view of the thirteen Warrack lecturers who contend that pastoral visitation may be

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<sup>1</sup>Watt, p. 78. Berry, p. 131.

Sclater in 1922 cautions against the idea that "a house-going ministry makes a church-going people." He says this idea holds true only if the preacher is well prepared in the pulpit. For "your people prefer to have the best out of your head rather than out of your heels." See Sclater, p. 77.

<sup>2</sup>Menzies, p. 107.

<sup>3</sup>Watt, pp. 83-84. Menzies, p. 75.

<sup>4</sup>Jarvis, p. 78.

<sup>5</sup>Watt, p. 69.

considered as an end in itself, are fourteen lecturers who suggest this ministerial function be viewed as a means to aid one's preaching. It may be noted here, that eight<sup>1</sup> of these fourteen lecturers also stressed the importance of viewing visitation as a function to be carried out as an end in itself. Thus only six lecturers<sup>2</sup> in the history of the Warrack Lectureship portray the role of pastoral visiting merely as a means by which to enrich one's preaching.

#### By Learning The Situation And Needs Of People

A closer analysis of these lecturers' views reveals that ten of the fourteen men suggest visitation aids preaching because it helps the minister know the situation and needs of the people to whom he preaches.

Four lecturers<sup>3</sup> hold that through days of pastoral visiting the minister learns the contemporary situation of his people. By knowing their situation through personal contact, the preacher can speak to their heart. James Black says

...that is why no preacher, however great, can afford to do without the intimate human knowledge which he acquires by 'visitation.' Otherwise, he ends by addressing an audience and not a congregation...<sup>4</sup>

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<sup>1</sup>Sclater, Black, Reid, Philip, Watt, Berry, Jeffrey, Menzies.

<sup>2</sup>Gossip, Coffin, Cairns, Burnet, Cowan, Cleland.

<sup>3</sup>Sclater, pp. 100-101. Black, p. 39. Cairns, p. 122. Cleland, pp. 52-53, 112-113.

<sup>4</sup>Black, p. 39.



In addition to knowing the situation of the people in general, the minister must also know the particular needs of his parishioners so that in his preaching he may bring a specific word of God to bear upon those needs. That at least is the contention of seven lecturers.<sup>1</sup> These men maintain that pastoral visitation thus helps the minister preach a relevant message.<sup>2</sup>

#### By Gathering Sermon Material

Pastoral visitation is also a direct aid to preaching according to five lecturers<sup>3</sup> because it helps furnish the minister with subjects, materials and illustrations for his sermons. James Reid, the 1924 lecturer, told the theological students at Aberdeen, Edinburgh and Glasgow that by thinking of his Sunday's message during the week while he was out visiting, he was able to gather material for his forthcoming sermon.<sup>4</sup> The other four lecturers who address themselves to this topic suggest that material is gathered for preaching in a more indirect manner. These four men relate that sermon suggestions, for

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<sup>1</sup>Gossip, pp. 102-104. Philip, p. 69. Burnet, pp. 112-14. Jeffrey, pp. 27-28. Jarvis, pp. 77-78. Menzies, p. 55. Cowan, p. 18.

<sup>2</sup>See especially Cowan, page 18.

<sup>3</sup>Reid, p. 139. Gossip, pp. 98-99. Coffin, pp. 119, 123-24. Berry, pp. 89-90. Jeffrey, pp. 27-28, 30.

<sup>4</sup>Reid, p. 149.

example, came freely to the minister's mind during the course of his pastoral visitation.

Of the five men who speak of gathering sermon material through visitation, H. S. Coffin is the only lecturer who does not discuss other reasons for carrying out this aspect of pastoral care.

#### Summary.

In summary form, what facts arise from the material written by the Warrack lecturers on the topic of pastoral visitation? James Stalker (1848-1928) in his 1891 Lyman Beecher Lectures and A. J. Gossip in his 1925 Warrack lectures both relate that Alexander Whyte (1836-1921)

"always said that the worst advice he ever received was when his session told him to preach, and not worry about running in and out of people's homes."<sup>1</sup>

This advice to give visitation an important place in one's ministry is sounded by fifty-three percent of the Warrack lecturers.

A second fact which emerges from the above examination is that only six out of the nineteen lecturers who speak on the subject of pastoral visitation portray this ministerial function solely as a means to enrich one's preaching. This is a significantly lower percentage when compared to the background material surveyed for this paper. For in the

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<sup>1</sup>Gossip, p. 98. Stalker, The Preacher, p. 223.

1871-1920 period, six out of twelve books which spoke of pastoral visitation suggested this ministerial function was important only as a means to aid one's pulpit work.<sup>1</sup> Further, five out of nineteen Warrack lecturers maintained that visitation be viewed as an end in and of itself while only one writer from the material surveyed from the 1871-1920 period makes a similar assertion.<sup>2</sup> A final observation arises from comparing the literature from the fifty year period prior to the beginning of the Warrack Foundation with the printed material from the Lectureship. Eight Warrack lecturers set forth both views of visitation (as being an end in itself plus a means to another end) with only five writers from 1871-1920 presenting both views.<sup>3</sup>

Thirdly, it can be seen that a majority of the Warrack lecturers who encouraged ministers to carry out their function of pastoral visitation delivered

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<sup>1</sup>Smith, The Preacher As Pastor, p. 71. Blaikie, Preachers Of Scotland, pp. 334-35. Stalker, The Preacher, pp. 221-23. Carpenter, Lectures On Preaching, pp. 236-37. Inskip, The Pastoral Idea, p. 185. Kelman, The War And Preaching, p. 202.

<sup>2</sup>Jowett, The Preacher, pp. 179-210.

<sup>3</sup>Blaikie, The Ministry; Taylor, The Ministry; Watson, The Cure Of Souls; Benvie, The Minister At Work; Anderson, The Scottish Pastor.

their lectures during the first fifteen years of the Lectureship's fifty-two year history. This remained a constant emphasis however in the 1871-1920 pastoral and homiletical literature.

Closely related to the above statistics is a fourth observation. The majority of men who portrayed pastoral visitation as a means to aid one's preaching rather than as an end in itself, delivered their lectures within the first fifteen years of the Warrack Lectureship's history. Conversely, the majority of those who depicted pastoral visitation as an end in itself, lectured well after the first fifteen year period. Thus a shift of emphasis regarding pastoral visitation has taken place in the history of the Warrack lectures. That is, in the earlier years of the Lectureship, visitation was mainly seen as a means to another end; namely, to aid one's preaching. In the last half of the Lectureship's history, visitation was stressed as an indispensable part of one's parish ministry. However, a study of the 1871-1920 material reveals that writers representing a period from 1873 to 1919 consistently stressed the importance of visitation mainly to assist the minister in preparing a better sermon.

A fifth discovery emerges when an examination is made between the Warrack lecturers' views regarding the general subject of pastoral care and the specific



area of pastoral care known as visitation. When the lecturers speak of pastoral care generally, forty-seven percent claim a man should fulfill this ministerial function solely because it is an aid to his preaching. However, when the lecturers discuss the specific area of visitation, only twenty-six percent maintain visitation should be viewed merely as an aid to a minister's pulpit work. The material from the fifty year period prior to the start of the Warrack Lectureship contains no such contrast. For ten writers<sup>1</sup> speak of pastoral care as an aid to preaching, while ten writers<sup>2</sup> also hold that pastoral visitation helps to enrich one's preaching.

Various observations may be made regarding the mechanics of pastoral visitation. Two Warrack lecturers and two writers from the 1871-1920 period<sup>3</sup> declare that

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<sup>1</sup>Blaikie, The Ministry; Taylor, The Ministry; Smith, The Preacher As Pastor; Taylor, The Scottish Pulpit; Watson, The Cure Of Souls; Spurgeon, An All-Round Ministry; Forsyth, Positive Preaching; Dargan, History Of Preaching, Vol. II; Horne, The Romance Of Preaching.

<sup>2</sup>Blaikie, The Ministry and Preachers of Scotland; Taylor, The Ministry; Smith, The Preacher As Pastor; Stalker, The Preacher; Carpenter, Lectures On Preaching; Watson, The Cure Of Souls; Inskip, The Pastoral Idea; Benvie, The Minister At Work; Anderson, The Scottish Pastor; Kelman, The War And Preaching.

<sup>3</sup>Stalker, The Preacher, p. 223. Watson, The Cure Of Souls, pp. 185-87.

systematic visitation is a necessary function for the minister to fulfill. Three lecturers on the Warrack Foundation, but only one writer<sup>1</sup> from the 1871-1920 period, assert that regular visitation is impossible because of the minister's work load (particularly in large congregations). These two conflicting views are still to be found in Scotland.<sup>2</sup> On the subject of visitation of the sick only two Warrack lecturers<sup>3</sup> lay heavy stress on the importance of fulfilling this ministerial duty, while four Scottish writers<sup>4</sup> from 1873-1911 emphasize such visitation. On the subject of whether or not to pray when making each home visit, there is also disagreement. Two Warrack lecturers suggest the minister should pray whenever he visits in a home while three lecturers suggest this is not necessary. Only two writers in the 1871-1920 literature speak of this and they maintain prayer should be used only if it arises naturally out of the visit.<sup>5</sup>

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<sup>1</sup>Anderson, The Scottish Pastor, pp. 96-97.

<sup>2</sup>The late professor Ian Henderson of Glasgow, writing in 1969 states bluntly that ministers no longer do systematic visitation. See Scotland: Kirk And People (London: Lutterworth Press, 1969), p. 90. A present day minister of the Church of Scotland, The Reverend W. J. G. MacDonald, in a newspaper interview said that after eighteen years in the ministry he still tries to do systematic visitation in his parish. Michael Pye, "Priests In Their Parishes," The Weekend Scotsman, January 30, 1971, p. 1.

<sup>3</sup>Watt, pp. 68, 83-84. Small, pp. 74-75.

<sup>4</sup>Blaikie, For The Work Of The Ministry, p. 190. Taylor, The Ministry Of The Word, p. 267. Watson, The Cure Of Souls, p. 240. Anderson, The Scottish Pastor, p. 74.

<sup>5</sup>Taylor, The Ministry Of The Word, p. 269. Watson, The Cure Of Souls, p. 186.

The final fact which arises out of the above material concerns the purpose or object of pastoral visitation. The Warrack lecturers who speak of pastoral visitation see various values in this area of the ministry. It helps the minister learn of and meet people's needs; it helps him strengthen this parishioner's faith (and even allows them to strengthen his); it assists the minister in keeping his sermons relevant and also assists him in gathering illustrations and subjects for his sermons. These same emphases are found in the pastoral and homiletical literature written between 1871-1920. In this literature there is less emphasis upon gaining insights into parishioners' needs and concerns,<sup>1</sup> than upon gaining familiarity between pulpit and pew as a result of such visitation.<sup>2</sup> There is however, in the literature from the earlier period, less emphasis than in the Warrack material on gathering sermon material<sup>3</sup> and on strengthening each other's faith through home visitation.<sup>4</sup> According to an examination of the Lyman Beecher Lectures (1871-1957) at Yale University the values

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<sup>1</sup>Blaikie, The Preachers Of Scotland, pp. 334-335. Carpenter, Lectures On Preaching, pp. 236-237. Inskip, The Pastoral Idea, p. 185.

<sup>2</sup>Blaikie, For The Work Of The Ministry, p. 188. Taylor, The Ministry Of The Word, pp. 271, 279. Stalker, The Preacher And His Models, p. 221. Watson, The Cure Of Souls, pp. 186-187. Inskip, The Pastoral Idea, p. 185. Benvie, The Minister At Work, p. 181.

<sup>3</sup>Kelman, The War And Preaching, p. 207.

<sup>4</sup>Taylor, The Ministry Of The Word, p. 279.

seen in pastoral visitation were threefold:

"visiting increases the pastor's knowledge of his people; it creates a spirit of understanding among the people; and it adds vitality to the pastor's message."<sup>1</sup>

Thus of these three bodies of literature, the Warrack material appears to be the only one which places a heavy emphasis on the importance of carrying out pastoral visitation as an end in itself, that is of meeting the needs and concerns of people. In contrast, the pastoral and homiletical literature from Great Britain (1871-1920) and that from the Lyman Beecher Lectures (1871-1957) places the emphasis upon pastoral visitation as a means to enrich one's preaching.

#### The Place Of Pastoral Counseling And Psychology

Another aspect of pastoral care touched on by the Warrack lecturers is the subject of pastoral counseling. Now it should be noted at the outset of this discussion that although the ministerial task of helping individuals with personal problems is as old as the ministry of our Lord, the specific approach used in pastoral counseling today is relatively new.<sup>2</sup>

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<sup>1</sup>Ritzinger, "A Study Of Pastoral Care In The Lyman Beecher Lectures, 1872-1957", p. 166.

<sup>2</sup>Ministers of all ages have carried out his ministerial function by intuition rather than by a discipline of instruction. In contrast, pastoral counseling has been taught within the systematic atmosphere of a clinical setting since the 1930's in the United States. Pastoral counseling has grown in prominence since the time of Sigmund Freud (1856-1939) and the rise of psychotherapy.



### The Role of Counseling

Because pastoral counseling is a relatively new title for an old ministerial function and because specific training in pastoral counseling had been confined mainly to the United States within the past fifty years, it is not surprising to find only slight reference to this ministerial function in the Warrack Lectures on Preaching delivered in the theological schools of Scotland from 1921-1973. David H. C. Read who lectured in 1951 and Stuart McWilliam who delivered the 1968/69 lectures, are the only men on the Warrack Foundation to use the term "pastoral counseling." Read's use is limited to a single listing of this term with other ministerial functions while McWilliam refers negatively to non-directive counseling.<sup>1</sup>

Five other lecturers also refer to this function.<sup>2</sup> The sum of what these men say about this role

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There was almost no work done in the field of clinical pastoral education in Great Britain until the beginning of the 1960's. See Louis Marteau, "A Short History Of Pastoral Care And Counseling In Great Britain And Its Present Challenge," The Journal of Pastoral Care, Vol. 27, June 1973, p. 94.

See also Edward E. Thornton, Professional Education for Ministry, A History of Clinical Pastoral Education (Nashville: Abingdon Press, 1970), pp. 24, 40 and Ernest Bruder and Marian Barb, "A Survey of Ten Years of Clinical Pastoral Training at Saint Elizabeth's Hospital," Journal of Pastoral Care, Summer, 1956, p. 86.

<sup>1</sup>Read, p. 52. McWilliam, p. 26.

<sup>2</sup>Reid, pp. 4-5. Coffin, p. 119. Watt, p. 56. MacLeod, p. 110. Jeffrey, p. 15.

is that people in distress and with personal problems will come to the minister or open their hearts to him when he visits them in their homes. These people confide in him because they feel he is a person who will understand. Four of these lecturers suggest the people feel this way because the minister has been among them for some time and his total ministry has meant something to them.<sup>1</sup> Only one lecturer, James Reid in 1924, insists people come to the minister with their personal problems because his preaching ministry is effective.<sup>2</sup>

Just as there is but scant reference to this ministerial function in the Warrack literature, so there are only three writers of the literature surveyed from the 1871-1920 period who refer to the "counseling" role of the minister. Two of these writers refer exclusively to the qualifications of the minister for this role.<sup>3</sup> The third writer, W. G. Blaikie, Professor of Apologetics and Pastoral Theology at New College, depicted the role of the minister in counseling in terms which became popular over seventy years later in the United States. "The Protestant pastor's duty in cases of conscience," Blaikie maintained, "is not to prescribe, but only to give guidance to enable people to resolve these issues for themselves."<sup>4</sup>

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<sup>1</sup>Coffin, p. 119. Watt, p. 56. MacLeod, p. 110, Jeffrey, p. 15.

<sup>2</sup>Reid, pp. 4-5.

<sup>3</sup>Watson, The Cure Of Souls, p. 190. Anderson, The Scottish Pastor, pp. 68-70.

<sup>4</sup>Blaikie, For The Work Of The Ministry, 2nd ed. referred to on page 260 of John McNeill: A History Of The Cure Of Souls (New York: Harper & Brothers, 1951).

Slight reference can be found in this literature (from the 1871-1920 period) to the role of counseling and qualifications for that role. Likewise six men on the Warrack Foundation merely make a statement of fact on the subject. That is, the Warrack lecturers merely state that people will come to the minister to "unburden their most intimate problems."<sup>1</sup> It can be established, therefore, that the role of pastoral counseling is referred to only slightly in both the Warrack material and in the pastoral and homiletical literature written in Great Britain in the fifty year period prior to the inauguration of that lectureship.<sup>2</sup>

#### The Relationship Between Preaching and Counseling

Since only a handful of Warrack lecturers touched on the subject of pastoral counseling, it might be anticipated that only a few lecturers would discuss the relationship between preaching and counseling. This assumption proves correct. Only three lecturers address themselves to this subject. Further, what is said on this topic by the Warrack lecturers is only slightly more specific than their comments on counseling per se.

H. S. Coffin, who delivered the lectures for 1926/27, depicted counseling as an area of ministry

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<sup>1</sup>MacLeod, p. 110.

<sup>2</sup>See page 15 of text above.

which provides subjects for preaching.<sup>1</sup> Without using the word "counseling", James Wright in 1956 referred to this ministerial role when he suggested that the preaching of the gospel is one means whereby a minister may exercise a ministry of healing and prevention.<sup>2</sup> Only James Reid lecturing in 1924, speaks directly to this topic. Reid asserts that preaching is speaking to individuals and their needs even though the minister may think he is speaking only to the congregation as a whole. "Good preaching," says Reid, "is extraordinarily individual and personal without our knowing it."<sup>3</sup> Reid further claims that effective preaching leads to spending time upon individual cases.<sup>4</sup> Thus when preaching leads to counseling, one function supplements the other.

There is no direct reference to preaching and counseling found in the survey of the pastoral and homiletical literature from 1871-1920.

#### The Resource Of Psychology

Even though only seven Warrack lecturers speak of the ministerial function now labelled "counseling,"

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<sup>1</sup>Coffin, p. 119.

<sup>2</sup>Wright, p. 87.

<sup>3</sup>Reid, p. 5.

<sup>4</sup>Ibid., p. 4.



twenty-three lecturers discuss psychology: the discipline upon which much modern counseling is based. Of these twenty-four lecturers, fifteen speak favorably about psychology while eight refer to psychology in negative terms.

The fifteen lecturers who speak favorable about psychology may be divided into three groups. A group of four men suggest that ministers "should know modern Psychology," since "some intimate knowledge of psychology is clearly essential" to understanding the people to whom they preach.<sup>1</sup> A group of six lecturers maintain that a study of psychology offers many positive contributions for a minister who desires to understand contemporary man. But these lecturers also caution that as a new science, psychology sometimes attempts "to step beyond its sphere and to make affirmations about religion which it has no business to make because that is not its province."<sup>2</sup> A final group of lecturers refer freely to psychology without offering any negative judgments concerning it.<sup>3</sup>

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<sup>1</sup>Quote from Black, p. 73. See also Watt, p. 277; Cowan, pp. 18, 27, 62; and Stewart, p. 106.

<sup>2</sup>Quote from Reid. Also see Reid, pp. 4-6, 37, 51, 55-57, 95-96, 193; Coffin, pp. 69, 95, 102; Scott, pp. 44, 56-57, 65-66; Cairns, p. 97; Berry, pp. 54-56, 74, 101, 155; Niebuhr, pp. 6, 19, 103-105, 189-190.

<sup>3</sup>Whale, pp. 133, 146. Menzies, pp. 9, 26, 124. MacLennan, pp. 65, 67, 71-72, 76-78, 85, 91. Boyd, p. 59.

Eight Warrack lecturers, representing a time period from 1921-1961, speak critically of psychology.<sup>1</sup> Several lecturers declare that ministers should beware of that "altogether damnable psycho-analysis"<sup>2</sup> for it is "humbug"<sup>3</sup> and not of much use for preaching<sup>4</sup> since it destroys some aspects of the Gospel's teachings.<sup>5</sup> Other lecturers are more mild in their criticism of psychology while contending it cannot replace insights gained by the minister through his personal observations.<sup>6</sup>

This last emphasis follows closely that of The Reverend Andrew Benvie in his book published in 1911 entitled The Minister At Work: Pulpit, Pew and Parish. Pens Benvie: "It is a life school the minister must attend not a psychological institute. Theory counts for little, experience for much."<sup>7</sup> In the fifty year period prior to the Warrack Lectureship, it may be noted that one additional writer (of the material surveyed) discusses psychology. Contrary to Benvie, W. Edward Chadwick asserts: "I believe every Christian

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<sup>1</sup>Hutton, pp. 90-92. Gossip, pp. 92-93. MacLeod, pp. 40-41, 67. Cockburn, Chapter I, pp. 11, 16. McIntyre, pp. 13-14. Farmer, pp. 16, 135, 139. MacKenzie, pp. 21, 31, 47, 84. McWilliam, p. 26.

<sup>2</sup>Hutton, p. 92.

<sup>3</sup>Gossip, p. 92.

<sup>4</sup>MacLeod, pp. 40-41, 67.

<sup>5</sup>Cockburn, Chapter I, pp. 11, 16.

<sup>6</sup>Gossip, pp. 92-93. MacLeod, p. 67. Farmer, pp. 16, 135.

<sup>7</sup>Benvie, The Minister At Work, p. 35.

minister should have some clear, if elementary knowledge of the principle of psychology...."<sup>1</sup> Thus while there are twenty-four Warrack lecturers who discuss the subject of psychology, only two writers in the 1871-1920 period speak of it. A possible reason for this wide difference may be due to the fact that psychology was just making itself known in Scotland near the time when the Warrack Lectureship was founded.<sup>2</sup>

### Summary.

In sum, there are several conclusions which may be drawn from the above discussion on pastoral counseling and psychology. First, there is only slight reference in the Warrack material to that area of

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<sup>1</sup>Chadwick, The Pastoral Teaching Of St. Paul, pp. 56-57. See also pp. 4-55, 377.

<sup>2</sup>In A History Of Preaching In Britain And America, Vol. II, F. R. Webber refers to two preachers at Free St. George's, Edinburgh. He says that Alexander Whyte (1836-1921), "the greatest preacher in his generation," held to main line theology in his exposition whereas his successor, James Black (the 1923 Warrack lecturer), often used "religious psychology." See pages 469, 532. Webber states: "This is but an evidence of the change that came over preaching in the comparatively short time that elapsed between the days of Alexander Whyte and those of James Black." See p. 532.

One possible source for the interest in psychology during this time may have been the printed sermons of John Henry Newman (1801-1890). One writer maintains that the sermons of Newman from the 1834-1842 period "had a profound influence on the religious life not only of Oxford but of the whole country." (See The Oxford Dictionary Of The Christian Church, edited by F. L. Cross, p. 949.) One of Newman's main contributions to the thought of his age, according to Cross, "lay in the field of psychological analysis...." (page 950). The fact that a number of Warrack lecturers were reading Newman's sermons is attested by the fifteen references they make to Newman's works in their lectures. (See Appendix G).

pastoral care which has come to be labeled "pastoral counseling." This is due to at least two facts: (1) counseling is a relatively new title to an older ministerial function, and (2) the new approach of counseling today has grown largely in the United States in the period well after the beginning of the Warrack Lectureship on Preaching. (R. E. McIntyre speaks critically of this clinical pastoral training. In his 1949 lectures McIntyre declares that he does not feel ministers should be trained as they are in the United States "to practice psychotherapy...")<sup>1</sup>

Second, the five lecturers who do mention this topic, do not say anything concrete about it other than stating the fact that people will come to the minister to share their personal problems simply because he has been among them as minister for some time. The other lecturer who mentions counseling, does so in only one sentence. In that sentence he speaks negatively of what has been labelled non-directive counseling.

Third, only three lecturers see "counseling" as having a relationship to preaching, while none of the writers surveyed from 1871-1920 mention this relationship. (It will be seen in the last section of this chapter that a larger number of Warrack lecturers do address themselves to the more general topic of "pastoral preaching.")

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<sup>1</sup>McIntyre, p. 13.



Fourth, while only nineteen percent of the Warrack lecturers discuss the topic of pastoral counseling, sixty-four percent of them do discuss psychology, the discipline upon which much modern counseling is based. On the other hand, only one of the lecturers who discusses pastoral counseling maintains it has a direct relationship to preaching. That relationship is this: when the minister's preaching is effective, people will come to him with their problems. On the other hand, ten lecturers hold that psychology helps a preacher to understand the people to whom he is speaking.

#### The Value Of Pastoral Relationships

Just as the specific ministerial duties of pastoral visitation and counseling aid and enrich one's preaching (according to forty-two percent of the Warrack lecturers) so the more general area of pastoral relationships are said to strengthen the minister's predicatorial excellence.

It was already suggested in the summary of Chapter One above that the Warrack lecturers urged ministers to establish relationships with their people so they may more effectively carry out their pulpit ministry.<sup>1</sup> This is a strong emphasis in the Warrack material. Over sixty percent of the lecturers emphatically suggest there is a definite correlation

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<sup>1</sup>See Chapter I, p. 123.

between pastoral relationships and effective preaching. This emphasis is not peculiar to a certain period of time in the Lectureship's history. Throughout all five decades of the Warrack Lectureship, there has been constant admonition that ministers establish a pastoral relationship with their parishioners in order to make their preaching more meaningful and effective.<sup>1</sup> In fact, John A. Hutton, the first lecturer on the Warrack Foundation, set the stage for stressing the importance of pastoral relationships for preaching. Hutton said he believed ministers were entering a period when sermons, which showed "real feeling" for the people ministers had come to know, would be more effective than sermons filled with "extravagance of speech and gesture."<sup>2</sup>

#### The Value of Pastoral Relationships For Effective Preaching

H. H. Farmer, in his 1941 lectures, declared:

our preaching, poor as it may be, can gain power and effectiveness if it comes to people out of the heart of a true and deep pastoral, that is personal relationship.<sup>3</sup>

The truth of this statement is reflected in sixty-one

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<sup>1</sup>During the 1950's, seven of the nine lecturers stressed the importance of establishing pastoral relationships in order to strengthen one's preaching. The other four decades contained either three or four lecturers who made this emphasis.

<sup>2</sup>Hutton, p. 189.

<sup>3</sup>Farmer, p. 94.

percent of the lectures given on the Warrack Foundation.<sup>1</sup> Thus, rather than putting the main emphasis upon pulpit gifts, oratorical ability, and week-long sermon preparation, the majority of Warrack lecturers declare that effective preaching is mainly the result of pastoral relationships.

Many of the Warrack lecturers claim that pastoral relationships help to make preaching effective for several reasons. In the first place, people want to listen to their own minister.<sup>2</sup> They want to listen to him because there is "a close and lasting bond between preacher and people."<sup>3</sup> The minister's people will come to love him in the pulpit as they love him at their fireside.<sup>4</sup> This emphasis, by six Warrack lecturers, can be stated in the analogy of the tenth chapter of John's Gospel. The people in the pews know the voice of their shepherd and not that of a stranger, even though he be the most well-known pulpit giant in the land.

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<sup>1</sup>Reid, pp. 180-181. Gossip, p. 97. Coffin, pp. 124-125. Scott, pp. 34-35. Philip, pp. 56-57. Watt, p. 206. Berry, p. 91. MacLeod, p. 90. Farmer, pp. 93-94. Macgregor, p. 53. Stewart, p. 218. McIntyre, pp. 112-113. Jarvis, pp. 82-83. Menzies, p. 114. MacLennan, p. 27. Cowan, pp. 14, 118. Wright, pp. 12-15. Niles, pp. 59-60. Small, pp. 69-71. MacKenzie, pp. 62-69, 127. Cleland, p. 119. McWilliam, p. 81.

<sup>2</sup>McIntyre, p. 112. Jarvis, pp. 82-83. Cowan, pp. 14, 118. MacLennan, p. 28. Small, p. 71. MacKenzie, p. 66.

<sup>3</sup>MacKenzie, p. 127.

<sup>4</sup>McIntyre, p. 112.

There is a second reason given why pastoral relationships strengthen preaching. When people hear their minister, he "may stumble, lose technique, forget quotations and humanly be seen to fail"<sup>1</sup> but they will still listen to him. People receive and believe the Word of God proclaimed by their minister whom they love, even though his delivery is not perfect.<sup>2</sup> McIntyre sums up this point when he says

What [the minister] says will carry the surcharge of what he is. His Christ-centered goodness will speak through his most stumbling words and make them - what all preaching should be - the Word of God.<sup>3</sup>

Pastoral relationships enrich preaching for a third reason. Simply, a minister of a congregation can get his message across because he lives among his people. Thus he can express the truth of God in personal ways. Put more profoundly: the preaching of a minister who is en rapport with his people can provide those people with a theological understanding of their lives.<sup>4</sup> The minister can provide that understanding since he himself can understand God's revelation in the concrete historical situation of his parish.<sup>5</sup>

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<sup>1</sup>MacLeod, p. 90.

<sup>2</sup>Philip, p. 56. Berry, p. 36. MacLeod, p. 90. Farmer, p. 94. McIntyre, p. 112. Cowan, p. 14.

<sup>3</sup>McIntyre, p. 112.

<sup>4</sup>Niles, p. 59-60.

<sup>5</sup>Gossip, p. 97. Farmer, p. 95. Macgregor, p. 53. Stewart, p. 218. Cleland, p. 119.



The fourth reason why pastoral relationships enhance a minister's effectiveness in the pulpit is closely related to the above point. If the minister's sermon throbs with the same type of pastoral affection, tenderness and sympathy as shown in the rest of his ministry, his preaching will be highly effective.<sup>1</sup>

As A. A. Cowan said in his 1954 lectures, "the minister's affectionate interest in [his hearers] solves the problem of communication" and helps him speak the truth of God's Word effectively.<sup>2</sup>

Further, the minister who lives among his people is able to preach to the heart of his parishioners' needs.<sup>3</sup> This is the fifth reason why pastoral relationships help a minister's preaching to become effective. A minister who sits where his people sit during the week can nourish them wisely and fully with God's Word on Sunday.<sup>4</sup>

#### The Value of Pastoral Relationships For the Involvement Of People In Communication

According to other Warrack lecturers, pastoral relationships vitally effect a minister's preaching

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<sup>1</sup>Reid, pp. 180-81. Macleod, p. 56. Macgregor, p. 53. Jarvis, p. 76. Cowan, pp. 117-18. Niles, p. 19. McWilliam, p. 82.

<sup>2</sup>Cowan, p. 118.

<sup>3</sup>Reid, p. 181. Gossip, p. 97. Scott, pp. 34-35. Watt, p. 206. Berry, p. 91. Menzies, p. 114. Small, p. 73. MacKenzie, p. 66. McWilliam, p. 81.

<sup>4</sup>Scott, p. 35.

for another set of reasons. People become involved in the communication of his sermon if a minister has developed a pastoral relationship with them both outside and in the pulpit.

First of all, if a minister has developed close relationships with his people (by being among them on other days than Sundays) the people "will be 'with' him even before he starts to preach, the essential rapport between pulpit and pew will already be established."<sup>1</sup> When a minister begins to preach to a people who are open and receptive, his message is bound to strike home in his fellow believers' hearts.<sup>2</sup>

Secondly, when a minister exhibits love for his people throughout his total ministry and throughout his sermons, he is able to communicate even "hard things" from God's Word.<sup>3</sup> If the people feel during his sermon that the minister is unapproachable there will be "a tragic breakdown in communication."<sup>4</sup> However, wherever the preacher evidences a love for his people, they will gladly respond to him and his message.<sup>5</sup>

Thirdly, the minister who has a vibrant pastoral relationship with his people is able to involve them in the communication process simply because the

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<sup>1</sup>Small, p. 69.

<sup>2</sup>Coffin, pp. 124-25. Jarvis, p. 83. Wright, p. 15. Small, pp. 69-71. MacKenzie, p. 68.

<sup>3</sup>Philip, p. 56. McWilliam, p. 82.

<sup>4</sup>McWilliam, p. 82.

<sup>5</sup>Cowan, p. 118. McWilliam, p. 82.

people sense their partnership in hearing and responding to the Gospel.<sup>1</sup> The sermon then becomes a united effort, a mutual participation of minister and people.<sup>2</sup>

Sidney M. Berry, lecturing in 1936, sums up the emphasis of twenty-one lecturers in the Warrack Foundation's history regarding the importance of pastoral relationships for preaching. He says:

Don't listen, then, for a moment to those who would tell you that you cannot be a good preacher and a good pastor at the same time. I am absolutely certain that for most of us the very reverse is true, and that without that knowledge of men, and love for them, created and sealed in personal relationships, we shall never preach effectively at all.<sup>3</sup>

A thrust then of over half of the Warrack lecturers is that the establishing of pastoral relationships between minister and people is indispensable for effective communications in one's pulpit ministry.

It may be noted that this thrust closely parallels that of Phillips Brooks in his Lyman Beecher Lectures at Yale University. In fact, four Warrack lecturers<sup>4</sup> use words approximating those of Brooks, while four other lecturers<sup>5</sup> reveal their dependence

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<sup>1</sup>Farmer, pp. 57-72. Cleland, pp. 111-12.

<sup>2</sup>Cleland, p. 112.

<sup>3</sup>Berry, p. 91.

<sup>4</sup>Berry, p. 91, McIntyre, pp. 112-13. Small, pp. 67-71. Cleland, p. 119. McWilliam, pp. 71, 81.

<sup>5</sup>Farmer, pp. 94-95. MacLennan, p. 27. MacKenzie, pp. 68-69.

upon his thought at this point. However, only one of these eight Warrack lecturers refers to Phillips Brooks by name.<sup>1</sup> In his lectures delivered in 1877 Brooks said:

The preacher needs to be pastor, that he may preach to real men. The pastor must be preacher, that he may keep the dignity of his work alive. The preacher who is not pastor, grows remote. The pastor, who is not preacher, grows petty. Never be content to let men truthfully say of you, 'He is a preacher, but no pastor;' or 'He is a pastor, but no preacher.' Be both; for you cannot really be one unless you are also the other.<sup>2</sup>

Thomas B. Ritzinger, in his unpublished doctoral thesis on the Lyman Beecher Lectures, writes:

"The above statement summarizes the thought and feeling of this important body of homiletical literature."<sup>3</sup>

Thus it can be stated that the emphasis in the Warrack material upon pastoral relationships being important for preaching (1) is related to the emphasis made by Phillips Brooks in his 1877 Yale Lectures, (2) is an emphasis made by the Lyman Beecher lecturers from 1872-1957, and (3) is also stressed in the 1871-1920 British homiletical and pastoral literature surveyed for this dissertation.<sup>4</sup>

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<sup>1</sup>MacWilliam, pp. 71, 80.

<sup>2</sup>Phillips Brooks, Phillips Brooks On Preaching (London: SPCK, 1965), p. 77.

<sup>3</sup>See footnote number one, page 149.

<sup>4</sup>It is not surprising that the British homiletical literature from the 1871-1920 period should contain an emphasis upon the need to establish pastoral relationships for effective preaching. Thirteen of



In summary, it can be seen that stressing the importance of pastoral relationships for effective preaching is not a new emphasis to be discovered in the Warrack material. This emphasis is made consistently during the one hundred year period from 1871-1971 in both British and American homiletical literature. Indeed, this emphasis dates back to at least the middle of the seventeenth century in Great Britain. For in the Westminster Directory, the minister is urged to make use of "his residence and conversing with his flock" so that he may preach effectively.<sup>1</sup>

these books surveyed are also Lyman Beecher Lectures given by men from England and Scotland. (As seen above, the Beecher lectures contained this emphasis upon pastoral relationships.) The over-all thrust of the 1871-1920 British literature on this point is that a minister who spends time among his people can effectively preach because he is able to identify with them. The minister whose "whole interest is to be absorbed in the investigation of scholars and the controversies of theologians" (Dale, Nine Lectures On Preaching, p. 22) is likely to forget his people in the preparation and delivery of sermons.

The works which make this emphasis directly are: Dale, Nine Lectures On Preaching, pp. 20-22; Horton, Verbum Dei, pp. 262-63; Watson, The Cure Of Souls, p. 172. Spurgeon, An All-Round Ministry, pp. 388-89; Horne, The Romance Of Preaching, p. 167.

<sup>1</sup>Leishman, The Westminster Directory, p. 35. According to J. H. S. Burleigh's A Church History Of Scotland, pp. 226-27, The Directory has remained one of the official standards of the Church of Scotland ever since it was approved in the late 1640's.

The Opportunity For Pastoral Evangelism

In addition to discussing pastoral visitation, pastoral counseling, and pastoral relationships, some of the men under the Warrack Foundation suggest ministers should carry out the function of pastoral evangelism. Six lecturers assert that ministers have an opportunity to carry out this function in their daily ministry. Nineteen lecturers declare that pastoral evangelism is also a vital part of a minister's pulpit ministry on Sundays.

According to these lecturers, pastoral evangelism is the portraying of the love of God in Christ plus the calling of people to respond to that love.<sup>1</sup> Or more simply, pastoral evangelism is helping people to realize the presence of God in their lives and leading them to make a commitment to the Lord Christ.<sup>2</sup>

The Opportunity For Pastoral EvangelismIn The Parish

The minister of a parish has a key role in evangelism.<sup>3</sup> As he visits the sick, the aged and the bereaved, the minister has unique evangelical opportunities to present the love and comfort as well as

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<sup>1</sup>Farmer, pp. 65-66.

<sup>2</sup>Berry, p. 54. Menzies, p. 14.

<sup>3</sup>Wright, p. 23.

the challenge and demands of The Christ.<sup>1</sup> In his day-to-day ministry, the minister should be alert to the people who have strayed from the flock as well as those for whom the church has no appeal.<sup>2</sup> That is, the minister can become interested in people as persons in his parish activities.<sup>3</sup> As he shows genuine concern for their whole life, he is able to communicate the love as well as the demands of God in Christ.<sup>4</sup>

Six Warrack lecturers then, urge ministers to grasp the opportunity of pastoral evangelism within the context of their daily life and work in the parish. Several different views toward pastoral evangelism surface in a study of the presentations made by these six lecturers. The 1953 lecturer for example, declares that almost all the minister does could serve the purpose of evangelism.<sup>5</sup> The 1959 lecturer, however, cautions ministers against devoting too much time to seeking the "wanderers and the careless."<sup>6</sup> Another difference in emphasis centers on the individual reached for Christ while carrying out the function of pastoral evangelism. One lecturer directs ministers

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<sup>1</sup>Menzies, pp. 69-77.

<sup>2</sup>Coffin, pp. 132-33. Small, p. 66.

<sup>3</sup>Menzies, p. 71. Boyd, pp. 86-87.

<sup>4</sup>Menzies, pp. 121-22. Boyd, pp. 86-87.

<sup>5</sup>Menzies, pp. vii, 11, 69. Indeed, this is the thrust of Menzies entire book of lectures entitled Preaching And Pastoral Evangelism.

<sup>6</sup>Small, pp. 66-67.

to seek individuals for the church,<sup>1</sup> while several lecturers declare that individuals who are won for Christ must become involved in the life and witness of the congregation.<sup>2</sup>

There is more unanimity of emphasis regarding pastoral evangelism in the homiletical and pastoral literature from the 1871-1920 period than in the Warrack material. All three writers who discuss this subject stress (as do the six Warrack lecturers mentioned above) that "evangelism is at the heart and center of the ministry."<sup>3</sup> While these three authors declare that almost all functions of the ministry present opportunities for evangelism, they do not agree with Richard Baxter's dictum in 1656 that "the work of conversion is the great thing."<sup>4</sup> Like the six Warrack lecturers, the three authors from the 1871-1920 period see evangelism as encompassing the presentation of both the challenge and the love of Christ.

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<sup>1</sup>MacKenzie, p. 80.

<sup>2</sup>Niles, pp. 101-102. Boyd, pp. 86-87.

<sup>3</sup>Quote from John Kelman's article on Pilgrim's Progress in the January, 1906 issue of The Expository Times, p. 168. The other two writers are C. H. Spurgeon, An All-Round Ministry, pp. 330-31 and C. S. Horne, The Romance Of Preaching, pp. 218, 25.

<sup>4</sup>Wilkinson, John T. ed., Richard Baxter's Gildas Salvianus: The Reformed Pastor, p. 78.



## The Opportunity For Pastoral Evangelism

## In The Pulpit

While only six Warrack lecturers discuss the opportunity for pastoral evangelism in the total parish ministry, eighteen lecturers declare that ministers should grasp the opportunity to carry out the function of evangelism in their pulpit ministry.<sup>1</sup>

What role does preaching serve in the task of evangelism according to these eighteen lecturers?

S. M. Berry said that "while pastoral work is a very important factor in winning people to the church... preaching is the greatest factor of all."<sup>2</sup> Five other lecturers agree with him.<sup>3</sup> Because preaching plays such a vital role in the total task of evangelism, four lecturers declare that every sermon should contain an "evangelising note."<sup>4</sup> Several men on the Warrack Foundation remind their audience that evangelical preaching must also be supplemented by personal talks,<sup>5</sup>

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<sup>1</sup> Sclater, p. 94. Reid, pp. 23, 88-90, 100. Coffin, pp. 162-64. Scott, pp. 57-58. Philip, p. 142. Watt, pp. 92-93. Berry, pp. 53-54, 107, 129-133. Farmer, pp. 65-66, 95-96. Macgregor, pp. 77-78. Jarvis, p. 11. Read, p. 85. Menzies, pp. 10-11, 14-31. Cowan, pp. 23, 25. Wright, pp. 52-53, 64. Niles, pp. 28, 101-102. Small, pp. 83-88, 91. Boyd, p. 2, 81-82. MacKenzie, p. 26.

<sup>2</sup> Reid, p. 89. Berry, pp. 53, 107.

<sup>3</sup> Coffin, p. 164. Philip, p. 142. Farmer, pp. 65-66. Jarvis, p. 11. Cowan, p. 25.

<sup>4</sup> Berry, p. 53. Farmer, pp. 65-66. Jarvis, p. 11. Cowan, pp. 23, 25.

<sup>5</sup> Coffin, p. 163.

the minister's love and understanding revealed in personal contacts,<sup>1</sup> weekly teaching in sermons,<sup>2</sup> and the strengthening fellowship of fellow believers.<sup>3</sup>

There are several differences of opinion expressed by the Warrack lecturers regarding evangelistic preaching. First, six lecturers stress that it is the local minister, in his preaching week by week, who is the best evangelist.<sup>4</sup> Several others, however, hold that it is often most "wise to invite in another speaker, because the people are accustomed to his own message, and a stranger puts the Gospel freshly."<sup>5</sup> Secondly, five lecturers maintain that evangelistic preaching has a certain "emphasis and quality which marks it off from other kinds"<sup>6</sup> while five lecturers assert that ministers can accomplish the task of evangelism through their normal style of preaching, providing their sermons contain "something of the quality of a knock on the door"<sup>7</sup> of people's hearts.<sup>8</sup>

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<sup>1</sup>Scott, p. 59.

<sup>2</sup>Berry, p. 53.

<sup>3</sup>Coffin, p. 163. Niles, pp. 28, 101-102. Boyd, p. 82.

<sup>4</sup>Phillip, p. 142. Watt, pp. 92-93. Berry, pp. 53-54. Jarvis, p. 11. Cowan, p. 25. Niles, p. 28.

<sup>5</sup>Coffin, p. 158. MacKenzie, p. 26.

<sup>6</sup>Coffin, p. 158. Macgregor, pp. 77-78. Menzies, pp. 15-30. Cowan, pp. 23-25. Small, p. 86.

<sup>7</sup>Farmer, pp. 65-66.

<sup>8</sup>Reid, pp. 89-90. Scott, pp. 74-75. Berry, p. 107. Niles, p. 28.

Thirdly, there is a difference of opinion among the Warrack lecturers regarding the response people give to evangelistic preaching. Robert Menzies, who devoted his entire series of lectures to the subject of preaching and pastoral evangelism, suggest evangelical preaching ought to lead to a personal decision plus a self-commitment to Christ.<sup>1</sup> Six lecturers say ministers shouldn't look for a stereotyped response to preaching which might be labeled "evangelical." They suggest there will be variety of responses ranging from a rebirth or reawakening<sup>2</sup> to a realization or renewed awareness of the presence of God in their lives.<sup>3</sup>

While the above differences in opinion may be noted, a majority of the eighteen lecturers under discussion agree upon the substance of evangelical preaching. The lecturers urge preachers to present "Christ to men in such a way as to win them into a personal love and loyalty to Him."<sup>4</sup>

A final aspect of evangelical preaching is presented by six Warrack lecturers representing a

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<sup>1</sup>Menzies, p. 14.

<sup>2</sup>Reid, pp. 23, 100.

<sup>3</sup>Scott, pp. 58-59. Philip, p. 142. Berry, pp. 53-54. Wright, pp. 52-53. Boyd, pp. 81-82.

<sup>4</sup>Quote is from Reid, p. 88. See also Coffin, pp. 162-64. Scott, pp. 57-58. Philip, p. 138. Farmer, pp. 65-66. Menzies, pp. 15-31. Cowan, pp. 23-25. Wright, pp. 52-53. Niles, p. 28. Small, p. 86.

period of time from 1922 through 1959. That subject is "open air preaching." Of these six lecturers,<sup>1</sup> three suggest open air preaching is something which every minister must do to reach people who will probably not be reached otherwise,<sup>2</sup> two lecturers maintain it helps ministers learn how to speak,<sup>3</sup> and three declare this type of preaching can involve the entire congregation in witnessing to the Gospel, particularly in the follow-up work to the sermon.<sup>4</sup> H. H. Farmer in his 1941 lectures, claims it is this follow-up work to open air preaching which reveals how the pastoral aspect of the ministry aids preaching. For pastoral relationships need to be established after a minister has spoken to a "new" audience at the cinema, canteen, dance hall or fairground if a permanent response is to be gained.<sup>5</sup>

The topic of evangelical preaching receives some attention in the British homiletical and pastoral literature from the fifty year period prior to the founding of the Warrack Lectureship. First, as was

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<sup>1</sup>Sclater, p. 94. Scott, p. 34. Berry, pp. 129-132. Farmer, pp. 95-96. Wright, p. 64. Small, pp. 83-91.

<sup>2</sup>Sclater, p. 94. Berry, p. 129. Small, p. 86.

<sup>3</sup>Sclater, p. 94. Wright, p. 64.

<sup>4</sup>Scott, pp. 34-36. Berry, p. 129. Farmer, pp. 95-96.

<sup>5</sup>Farmer, pp. 95-96. Small, pp. 85-86.



mentioned by several Warrack lecturers,<sup>1</sup> the stress of much in evangelical preaching "has been towards an exaggerated individualism."<sup>2</sup> Secondly, several writers in the 1871-1920 period declare that too sharp a distinction has been made between instructive and persuasive elements in preaching. As in the Warrack material,<sup>3</sup> stress is placed upon a type of preaching which encompasses both of these elements.<sup>4</sup>

### Summary.

In summation, what can be said about the subject of pastoral evangelism as presented in the Warrack Lectures on Preaching, 1921-1973?

First it may be seen that eighteen of the thirty-six lecturers mention the subject of evangelism as it relates to preaching. (It is not surprising that fifty percent of the lecturers speak of evangelism since a majority of these men received their university and theological education at a time when evangelical revival movements affected all branches of the Church

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<sup>1</sup>See especially Niles, p. 28.

<sup>2</sup>Macleod, Ministry And Sacraments, p. 7.

<sup>3</sup>See footnotes 4, 7, and 8, page 171.

<sup>4</sup>Blaikie, Preachers Of Scotland, p. 321.  
Macleod, Ministry And Sacraments, p. 7. Horne, The Romance Of Preaching, pp. 217-218, 251.

in Great Britain.<sup>1</sup> Further, many of Scotland's "famous preachers" of the late nineteenth century [under whom many of the lecturers no doubt "sat"] were avid evangelists.<sup>2</sup> These eighteen Warrack lecturers represent the first five decades of the Lectureship's history. In the decade from 1950-1960, seven of nine lecturers discuss preaching and evangelism, with Robert Menzies devoting his entire series of lectures in 1953 to the subject. Why there was such a stress upon this subject in the lectures given during the 1950's may be due in part to Billy Graham's All Scotland Crusade in 1955, the growing consciousness in Scotland during this time of the need to take the Gospel to the people at factory or

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<sup>1</sup>McNeil on page 259 of his A History Of The Cure Of Souls, says "In the century and a half from Ebenezer Erskine (d. 1754) to Henry Drummond (d. 1897) Scotland was frequently stirred by evangelical revival movements, some of which affected all branches of the Church. These movements, especially in the nineteenth century, were not anti-intellectual, but were embraced by scholarly men many of whom added lustre to the annals of the Scottish pulpit. They also called forth an extraordinary amount of lay activity in personal evangelism." Burleigh, A Church History Of Scotland, p. 328.

<sup>2</sup>Henry Drummond, George Adam Smith, James Stalker and John Watson all were Dwight L. Moody's helpers in his crusades in Liverpool, Glasgow, London, London and elsewhere. See especially G. A. Smith, Life of Henry Drummond (London: Hodder and Stoughton, 1907), Chapter four. See also Webber, A History Of Preaching In Britain and America, II, 493, 498-500.

fairground, and to the lecturers of the period like D. T. Niles and Robert Menzies who had such a fervent interest in evangelism plus men like D. H. C. Read and Robert Small whose education abroad no doubt broadened their vision of taking the Gospel to all people.

A second finding in this section on pastoral evangelism is that the lecturers who appeared during the first fifteen years of the Lectureship's history, treated evangelistic preaching as if it were in a special class. Beginning with Sidney Berry in 1936 however, many lecturers presented the idea that the spirit of evangelism ought to run through almost every sermon a minister preaches.

Also revealed in this examination of the Warrack material is the emphasis the lecturers place upon the minister's role in evangelism. The lecturers give to the minister the key role, both in evangelistic efforts in the parish and in the services of worship. A distinct rejection of "traveling evangelists" is revealed in most of the Warrack material since in the opinion of many lecturers the local minister, in his daily pastoral relationships with the people and in his weekly preaching, is the key person in reaching and holding people for Christ and the church.

A fourth finding is that preaching is accorded the most important role in evangelism by many Warrack lectures.

Closely related to this fourth point is the emphasis found in several Warrack lectures that ministers are failing in the kind of proclamation which reaches the undecided and uninterested.<sup>1</sup> This contention can be found in the material from the fifty year period preceding the beginning of the Warrack Lectureship as well as in current British homilectical material.<sup>2</sup>

Sixth, there is no one opinion expressed by the eighteen lecturers who discuss evangelistic preaching regarding its style, technique, or the response people make to the sermon. The lecturers do, however, agree upon the substance of evangelical preaching; namely, that preachers ought to present the love and demands of Christ as Lord.

Yet another area of evangelism to be discussed is "open air" preaching. The emphasis here is that ministers ought to be involved in this type of preaching, particularly in areas such as the factory, the cinema and the fairgrounds - areas where they can reach people who might never come to a church building.

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<sup>1</sup>Read, p. 85. Menzies, pp. 10-11.

<sup>2</sup>Blaikie, Preachers Of Scotland, p. 321. Horne, The Romance Of Preaching, p. 218. This emphasis is still to be found in Great Britain in the late 1960's. D. W. Cleverley Ford, the Director of the College of Preachers, asserts in his book Preaching Today, p. 75, that "Preaching is and always has been the inspiration of mission. When preaching is at a low ebb, mission is at a low ebb."



A final finding is that the Warrack material contains little that is new regarding pastoral evangelism when compared with the British homiletical and pastoral literature surveyed from the fifty year period prior to the Lectureship's inauguration. Both bodies of literature champion the idea that evangelism is at the heart and core of the ministry, that instruction plus persuasion ought to be part of most sermons, and that much preaching contains an exaggerated individualistic note.

#### The Function Of Pastoral Preaching

The material presented thus far in this chapter reveals that a large number of Warrack lecturers discuss the pastoral duties of ministers plus the relationship of those duties to preaching. Thus the question may be asked: is there something which might rightly be called 'pastoral preaching' according to the lecturers?

Only two men, both delivering their lectures in the 1920's, use the term 'pastoral preaching.' (It may be noted that the 1955 lecturer David A. MacLennan, wrote a book published by Westminster Press in 1955 entitled Pastoral Preaching.) Henry Sloane Coffin entitles one of his 1927/28 lectures 'Pastoral Preaching.'<sup>1</sup> The 1928 lecturer, A. Boyd Scott, uses the term 'pastoral preaching' several times.<sup>2</sup> Both lecturers

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<sup>1</sup>Coffin, pp. 119-151.

<sup>2</sup>Scott, p. 31, 74.

use the term to apply to a wide area of topics. Coffin discusses topics such as pastoral visitation, social responsibilities, economic and industrial relations, church unity and Holy Communion under the theme of pastoral preaching. A. B. Scott is less specific. In fact, it is his contention that "pastoral preaching includes those [kinds of sermons] that are entitled ethical and doctrinal, and even the evangelistic type..."<sup>1</sup> That is, according to Scott, when a minister is "primarily engaged in the shepherding of a congregation" his preaching should always take on a pastoral approach.<sup>2</sup>

This very idea is germane to the thrust of the lectures given by other men on the Warrack Foundation. Lecturers such as James Reid, A. J. Gossip, A. W. Burnet, Sidney Berry, H. H. Farmer, W. M. Macgregor, R. E. McIntyre, E. D. Jarvis, A. A. Cowan, D. T. Niles, R. L. Small, S. W. McWilliam and others<sup>3</sup> all portray preaching as a shepherding of people. Sidney M. Berry says that the test of our preaching

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<sup>1</sup>Scott, p. 74.

<sup>2</sup>idem.

<sup>3</sup>Hutton, pp. 20-21. Reid, p. 52. Gossip, pp. 131, 230. Scott, pp. 31-32. Burnet, pp. 131-32. Berry, pp. 35, 58-59, 91. Farmer, p. 94. Macgregor, pp. 45, 53, 67, 70. Niebuhr, p. v. McIntyre, pp. 21-23, 112. Jarvis, pp. 76-78. Menzies, pp. 46-51. Cowan, pp. 24-25, 118. MacLennan, pp. 67-68. Wright, p. 15. Niles, pp. 59-60. Small, pp. 68-73. Cleland, pp. 108-109, 126. McWilliam, pp. 3-4, 82.

is whether the hungry are fed with the bread of life, the darkened and the doubtful are illumined with the Divine Light, and those who are facing the overwhelming odds in the battle of life are left in no doubt that there is<sup>1</sup> in God a power which can carry them through.

McWilliam in his 1968/69 lectures goes so far as to suggest that one aspect of pastoral care is preaching itself.<sup>2</sup> R. Leonard Small says that a minister simply must preach to his people if he is to be a shepherd of his flock.<sup>3</sup> Therefore, in the opinion of some lecturers, preaching is pastoral care in the context of worship. That is, a minister can guide, nourish, yes even counsel his people through his weekly preaching.<sup>4</sup> Perhaps that is why Scott said in 1928, that "the preaching of men called and ordained as ministers in regular charges, is first and last, pastoral preaching."<sup>5</sup>

#### The Function Of Pastoral Preaching For Meeting The Needs Of One's Flock

It was pointed out in the section above on pastoral visitation that over one-fourth of the

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<sup>1</sup>Berry, p. 36.

<sup>2</sup>McWilliam, p. 3.

<sup>3</sup>Small, pp. 67-68.

<sup>4</sup>Reid, pp. 4-5. Burnet, pp. 131-32. Berry, pp. 35-36. Stewart, p. 100. Menzies, p. 55. Wright, p. 87. Small, pp. 72-73.

<sup>5</sup>Scott, p. 31.

Warrack lecturers encouraged ministers to visit their parishioners in order to become acquainted with their needs. But what should the minister do after he has discovered those needs? The answer to that question will be presented in this section.

According to twenty lecturers,<sup>1</sup> once the minister (through his pastoral work) has discovered what the real needs of his people are, he can then proclaim the Gospel in such a way as to speak to the heart of those needs. It is only by speaking clearly and caringly to the real hurts and needs of the people he knows pastorally, that a minister can preach effectively.<sup>2</sup> In this sense, these twenty lecturers suggest a minister is carrying out what might be termed 'pastoral preaching.'

Because of this type of preaching, the minister should realize that his sermons have a limited life.<sup>3</sup> Speaking of such sermons, J. H. Cockburn says

the more up-to-the-minute, the more limited....  
The eternal Gospel must be preached to men of  
a particular time or it will not be listened  
to, in spite of its eternal nature.<sup>4</sup>

McIntyre agrees. He says that preaching to particular

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<sup>1</sup>Sclater, pp. 123-24, 137. Black, pp. 47-49. Reid, p. 52. Gossip, pp. 133, 230. Coffin, pp. 108, 123-25. Scott, pp. 72-73. Philip, pp. 59-60. Cairns, pp. 118-19. Burnet, pp. 112-14, 131-32. Berry, pp. 35, 58-59, 82. Macgregor, pp. 40, 67, 70. Stewart, pp. 100, 105, 118-19. Jeffrey, pp. 26-30. McIntyre, p. 22. Jarvis, p. 30. Read, p. 87. Menzies, p. 85. Cowan, p. 18. MacLennan, pp. 67-68. Small, pp. 42-43, 72-73, 87.

<sup>2</sup>Cairns, pp. 118-119. Berry, pp. 35, 58-59. Small, pp. 42-43, 87.

<sup>3</sup>Niebuhr, p. v. Cockburn, Chapter I, pp. 5-6.

<sup>4</sup>Cockburn, Chapter I, pp. 5-6.



needs is preaching the Gospel.<sup>1</sup> Thus in the opinion of some Warrack lecturers, the sermon which is preached to one's own people in such a way that it bears directly on their daily needs has a good chance of being both relevant and evangelical.<sup>2</sup>

Therefore preachers fail, no matter how beautiful their style may be, if their sermons do not bring God's Word to the specific needs of their people who sit in the pews on Sunday.<sup>3</sup> That is the opinion of at least six lecturers.<sup>4</sup> (It may be noted that these six men all delivered their Warrack lectures during the period when so-called 'life-situation preaching' was in vogue.<sup>5</sup> It may further be noted

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<sup>1</sup>McIntyre, p. 22.

<sup>2</sup>Macgregor, p. 70. Jarvis, p. 30.

<sup>3</sup>Gossip, p. 133.

<sup>4</sup>Reid, p. 52. Gossip, p. 133. Berry, pp. 58-59. Stewart, pp. 105, 118-119. Macgregor, p. 67. McIntyre, p. 22.

<sup>5</sup>Two American preachers and professors at the height of their careers in the 1920's and 1930's are the best example of life situation preaching. Harry Emerson Fosdick's method is described in Edmund H. Linn, Preaching As Counseling (Valley Forge, Pa.: The Judson Press, 1966). Fosdick discusses this type of preaching, which originates in the experience of the people to whom it is preached, with the specific aim of bringing help to that situation, in an article entitled "What Is The Matter With Preaching?" Harper's Magazine, July, 1928.

The other American preacher to use and discuss this type of preaching is Halford E. Luccock. See his In The Minister's Workshop (Nashville: Abingdon Press, 1944), pp. 50-72, 85-92.

that the second and third lecturers in the Warrack series, J. R. P. Sclater and J. M. Black respectively, speak favorably of life-situation preaching.<sup>1</sup> The only other lecturer who speaks of life-situation preaching by name, J. C. MacKenzie, is highly critical of it.<sup>2</sup> MacKenzie was the thirty-ninth Warrack lecturer.)

#### The Function Of Pastoral Preaching For Proclaiming The Gospel To One's Flock

While only two men on the Warrack Foundation use the term 'pastoral preaching' directly, it may well be applied to the concept of preaching presented by fifty-five percent of the lecturers.<sup>3</sup> It is the type of preaching which applies the Gospel to the real needs of people in a direct way. But above all, it is the type of preaching done by ministers located in a specific charge. Through their pastoral approach in the pulpit, they can reveal their concern and understanding while breaking the bread of life according to the emergent necessities of their people.<sup>4</sup>

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<sup>1</sup>Sclater, pp. 123-124. Black, pp. 47-48.

<sup>2</sup>MacKenzie, p. 95.

<sup>3</sup>See footnote 1, page 181.

<sup>4</sup>Small, pp. 42-43, 87.

"Effective and richly fruitful preaching of Christ"<sup>1</sup> to one's flock is the result of several factors in the opinion of several lecturers. The most important factor is the minister's own religious experience - his walking with God - so that he knows of Whom he speaks.<sup>2</sup> A second factor, especially for young preachers, is to appropriate "the funded experience of a people as recorded in the Bible"<sup>3</sup> in such a way as to speak the Gospel to a heart of need.<sup>4</sup> A closely related factor necessary for preaching Christ is the need to preach biblically.<sup>5</sup> Finally, a preacher who is also an understanding pastor is able to present the Gospel of his Lord in terms he is sure his people understand.<sup>6</sup>

A survey of the British homiletical and pastoral literature from 1871-1920 reveals several identical emphases as the Warrack material on the subject of pastoral preaching. As in the Warrack literature, a fairly large number of authors discuss this type of preaching without actually using the term 'pastoral preaching.'<sup>7</sup> Further, several authors in the fifty

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<sup>1</sup>Philip, p. 59.

<sup>2</sup>Sclater, p. 137. Cowan, pp. 71-72.

<sup>3</sup>Cowan, p. 15.

<sup>4</sup>Watt, p. 22. MacKenzie, p. 108.

<sup>5</sup>Black, pp. 125-26. Reid, pp. 58, 125-29. Philip, p. 145. Jeffrey, p. 22. McIntyre, pp. 22-23. Craig, p. 50. Menzies, pp. 130, 145. Cowan, pp. 17-19.

<sup>6</sup>Gossip, p. 230. Berry, p. 58. McIntyre, pp. 22-23. Small, p. 42.

<sup>7</sup>Blaikie, The Ministry, p. 182 and Preachers Of Scotland, pp. 341-342. Stalker, The Preacher, pp. 166-168. Carpenter, Lectures On Preaching, p. 26.

year period prior to the inauguration of the Warrack Lectureship also hold that a minister must help feed his flock through preaching simply because he has a pastoral relationship to them.<sup>1</sup> A final similarity between these two bodies of literature regarding the subject of pastoral preaching is the importance placed upon preaching to the needs of people -- needs ministers discover through their pastoral work.<sup>2</sup>

A number of emphases are seen in the 1871-1920 literature which do not appear in the Warrack material. First and most obvious is the emphasis placed upon preaching one's own experience. Three writers from the 1871-1920 period imply that a preacher with an experience of life can preach pastorally to his people.<sup>3</sup> This is in contrast to the emphasis of several Warrack lectures who maintain a preacher gains this experience, needed to speak to people, only from his pastoral relationships. A second difference in emphasis relates to the timeless message of the Gospel. Four writers contend that a preacher, if he is also a pastor, must not only speak to the timely needs of his

Watson, The Cure Of Souls, p. 54. Forsyth, Positive Preaching, pp. 5, 69. Jowett, The Preacher, pp. 75-76. Horne, The Romance Of Preaching, p. 116. "Notes Of Recent Exposition," The Expository Times, June, 1917, p. 386. John Edwards, "Preaching in the Twentieth Century," The Expository Times, July, 1918, pp. 461-64. Kelman, The War And Preaching, pp. 190-91.

<sup>1</sup>Carpenter, Lectures On Preaching, p. 26. Forsyth, Positive Preaching, p. 69. Jowett, The Preacher, pp. 74-75.

<sup>2</sup>Blaikie, The Ministry, p. 182, and Preachers Of Scotland, pp. 341-42. Jowett, The Preacher, pp. 75-77.

<sup>3</sup>Stalker, The Preacher, pp. 166-68. "Notes of Recent Exposition," The Expository Times, p. 386. Kelman, The War And Preaching, pp. 190-91.



flock but also adapt his message "to the universal needs common to them with all the ages" of men.<sup>1</sup> This emphasis upon the needs of mankind which remain timeless is not stressed in the Warrack material.

### Summary.

In summary form, what are the main emphases of the Warrack lecturers regarding the function of pastoral preaching?

First, according to more than half of the lecturers, a minister in his pulpit ministry can and should guide, nourish and shepherd his flock. As one of the Warrack lecturers put it: "the preacher who is also a faithful pastor will make a better preacher...."<sup>2</sup> That is, preaching and pastoral care are dynamically bound together. This view is to be found in the literature from the fifty year period prior to the beginning of the Warrack Lectureship as well as in the present day homiletical literature.<sup>3</sup>

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<sup>1</sup>Blaikie, Preachers Of Scotland, p. 342. Watson, The Cure Of Souls, p. 54. Forsyth, Positive Preaching, p. 5. Edwards, "Preaching in the Twentieth Century", pp. 461-64.

<sup>2</sup>Small, p. 73.

<sup>3</sup>The Professor of Practical Theology at New College, Edinburgh wrote in 1873 that the sermon itself is a "feeding or shepherding of the flock" on Sundays. See Blaikie, The Ministry, p. 250. P. T. Forsyth, a Scottish born and educated scholar, said in 1907 that ministers are "entrusted with the pastoral care of a congregation from its pulpit." See Forsyth, Positive Preaching, p. 69. A present-day minister of the Church of Scotland, Campbell McLean, said in a lecture on February 24, 1971 to divinity students at St. Mary's College, St. Andrews: "When a minister is in relationship with his congregation, he can accomplish a lot of pastoral work in the pulpit."

Another emphasis is that ministers carry out the function of pastoral preaching best when they are speaking directly to the needs of their people. The effectiveness with which a minister meets people's needs in the pulpit depends to a large extent on how well he knows them as a pastor. This point of preaching to needs is also found outside the Warrack literature both prior to the founding of the Lectureship and in recent homiletical literature.<sup>1</sup>

A third finding is that although over fifty percent of the men of the Warrack Foundation discuss what may be called 'pastoral preaching', none of them suggest that ministers in preaching to the needs of their congregation are also speaking to their own needs. In their discussion on pastoral preaching, the lecturers thus fail to urge ministers to identify with their people through their preaching style and content at this point.

Finally, the implication of over fifty percent of the lecturers on this subject, is that preaching is most effective if it is the preaching of a local minister whose sermon applies the message of the Scriptures to his people's particular needs and thus helps them with the job of living.

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<sup>1</sup>For references to the 1871-1920 period see footnote 2, page 185. For recent material referring to this topic see Ford, Preaching Today, pp. 60-61. and A. Leonard Griffith, The Need To Preaching (London: Hodder And Stoughton, 1971), p. 41.

### Summary Of Chapter.

In sum, a number of emphases appear in the Warrack Lectures regarding the relationship between preaching and the minister's pastoral capacity.

(1) Almost all of the printed Warrack lectures contain references to one or more of the specific duties of pastoral care. This large figure (eighty-eight percent) is not surprising when it is found that these men have served on an average of twenty-six years in the parish ministry prior to the time they delivered their lectures.

(2) What the lecturers say regarding the minister's pastoral functions and how these relate to preaching, is not new. The importance placed upon the necessity of carrying out these pastoral functions to assure effective preaching is an emphasis to be found (a) in the British homiletical and pastoral literature from the fifty year period prior to the founding of the Lectureship, (b) in the Lyman Beecher Lectureship at Yale University and (c) in some recent homiletical literature in the United States, Canada, and Great Britain.

(3) Over forty-five percent of the lectures stress that ministers should fulfill the duties of pastoral care solely because this will aid preaching. Many of these men delivered their lectures during the first third of the Lectureship's history. (It may be pointed out that these lecturers were sounding the

the identical note as heard in the British literature surveyed from the 1871-1920 period.) During the last half of the Warrack Lectureship's history however, many of the lecturers stress the duty of pastoral care as an end in itself.

(4) Another shift in emphasis occurs during the Lectureship's history regarding general and specific duties of pastoral care. Also during the first third of the Warrack Lectureship, specific pastoral duties are treated quite extensively. Then, the lecturers appearing after the mid 1930's speak of these duties in more general terms. Further, such functions as evangelical and pastoral preaching received individual treatment in the years from 1921-1935. Following this period, many lecturers suggested that evangelistic and pastoral preaching ought not to be viewed as separate types of preaching, but ought rather to be an integral part of most sermons.

(5) While many lecturers describe how pastoral work enriches, aids and supplements preaching, only several lecturers denote that when preaching is effective it will mean ministers will have to spend more time in pastoral counseling and guidance.<sup>1</sup>

(6) Most Warrack lecturers feel that a minister can do much 'pastoral' work through his pulpit ministry. This idea was also expressed in the fifty year period

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<sup>1</sup>Reid, p. 4.



prior to the start of the Lectureship and is still stressed according to a sampling of homiletical literature from the United States, Canada, and Great Britain.

(7) One aspect of the minister's pastoral capacity was not treated in the Warrack material. The fact that a minister should carry out his pastoral functions, that he should establish pastoral relationships, that he should be inspired to do this shepherding work is stressed by the Warrack lecturers. Yet the reason "why" he should do so received only vague expression. The theological emphasis at this point (that Christ has set persons free so they can be free for others, for example) is missing. Thus, in much of the Warrack material, the minister's pastoral function is seen to be more a duty than an inspired delight.

(8) An over-all observation of the Warrack lecturers' presentation is that a minister's pastoral function is not a task for certain hours in the week, but that it involves his daily activities and contacts and also his pulpit ministry.

(9) Because of the stress placed upon a minister's pastoral capacity, a type of preaching is presented in much of the Warrack material which stresses the element of love for people, an understanding of their problems, and a confidence in the

grace of God. While there is also alot of material in the Warrack literature on correct sermon style and form, this 'pastoral' approach receives greater emphasis, particularly in the last two-thirds of the Lectureship's history.

### III. PREACHING AND THE MINISTER'S PRIESTLY OFFICE

What is the relationship between a minister's priestly duties<sup>1</sup> and his preaching? What is the relationship between the sermon and the rest of a worship service, between the sermon and the sacraments, between the sermon and prayer? What, according to the Warrack lecturers, should be the minister's concept of worship? How, according to the men on this lectureship on preaching, should a minister conduct worship? This present chapter will address itself to these questions.

The chapter will be divided into two main parts. The first section will be theoretical in nature. It will present the Warrack lecturers' views or theories of worship. The second section will be more practical since it will deal with the lecturers' counsel on how to conduct worship.

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<sup>1</sup>In this chapter, the priestly work of a minister shall be limited almost entirely to his work as leader of worship.

The Minister's Concept Of Worship

The Warrack Lectureship is a lectureship on preaching. Nevertheless, Mr. Frank Warrack, the founder, suggested a lecturer on this Foundation could speak not only of "the Sermon and the methods of effective preaching" but also about the "conduct of public worship."<sup>1</sup> The lecturers of 1940, 1944, and 1960 spoke almost entirely on the topic of worship and the sacraments,<sup>2</sup> while four other men devoted at least one of their five lectures to the theory of worship and how worship should be conducted.<sup>3</sup>

In presenting their concept of worship, thirty lecturers<sup>4</sup> discuss such topics as the purpose and

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<sup>1</sup>See page 1.

<sup>2</sup>Milligan, The Ministry of Worship. Whale, "Liturgical Unity of Pulpit and Lord's Table." Keir, The Word in Worship. Sclater, the 1922 lecturer said on page ix of the preface to his 1927 Lyman Beecher Lectures, The Public Worship of God, that only chapters three, four and five contain the material from his Warrack Lectures. The titles of these chapters reveal they did not speak directly to the subject of worship, but rather of the sermon and its preparation. Thus Sclater's Warrack Lectures can not be considered as being directed to the subject of worship.

<sup>3</sup>Scott, Philip, Burnet, Berry.

<sup>4</sup>Sclater, Black, Reid, Gossip, Coffin, Scott, Philip, Watt, Cairns, Burnet, Berry, Macleod, Milligan, Farmer, Stewart, Whale, Niebuhr, Jeffrey, McIntyre, Jarvis, Read, Craig, Menzies, Cowan, Wright, Niles, Small, Keir, MacKenzie, Cleland.



### The Place of Worship In The Church's Activity

A number of lecturers on the Warrack Foundation discuss the importance and purpose of worship for the Church as a whole plus the importance of worship for the individual members of a given parish. The number of lecturers who speak on this topic, together with the comments they make regarding worship, reveals there is a high esteem for all of the various parts in worship on the Warrack Lectureship.

### The Purpose And Value of Worship

According to eleven lecturers,<sup>1</sup> Christian worship is viewed as serving various purposes for the individual worshipper. In and through the service of worship, the individual can ascribe glory and honor to God.<sup>2</sup> That is, the individual can show his response to God's action with the nation Israel and in the Incarnation by offering praise, thanksgiving and himself.<sup>3</sup> Response is the key to worship in the opinion of five lecturers.<sup>4</sup> They feel that all of worship should be built around the response of the worshipper. Thus these five lecturers suggest ministers must see that worship is directed "outward

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<sup>1</sup>Reid, Coffin, Philip, Watt, Burnet, Milligan, Farmer, McIntyre, Cowan, Keir, Cleland.

<sup>2</sup>Philip, p. 93. Burnet, pp. 52-55. Milligan, pp. 11-12, 63. Cowan, p. 13.

<sup>3</sup>McIntyre, p. 7. Milligan, p. 14.

<sup>4</sup>Burnet, pp. 52-54. Milligan, pp. 11-14, 41, 56. Farmer, pp. 77. McIntyre, p. 7. Keir, pp. 113-15.

towards God and not inwards toward our feelings about God."<sup>1</sup> One of the ways the minister accomplishes this end is to encourage the worshipper to join him in proclaiming God's great acts in word and song.<sup>2</sup> A final purpose of worship according to the 1926/27, the 1930 and the 1931 lecturers is to be educative.<sup>3</sup> This purpose is refuted by MacKenzie in his 1962 lectures.<sup>4</sup> (This change of opinion regarding the didactic element in public worship from the early years of the Warrack Lectureship to the later years reflects the change in opinion and practice regarding this matter in the Church of Scotland. In the 18th and 19th centuries worship did contain a definite didactic approach.)<sup>5</sup>

James Reid, the 1924 Warrack lecturer, sets forth a suggestion not found in the other lectures on this series regarding the individual and worship. It is Reid's opinion that "worship is only real when there is no contradiction in any of its acts or

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<sup>1</sup>Quote from Farmer, p. 77. See also Burnet, pp. 61-63, 71; Milligan, pp. 11-12, 14-15; McIntyre, p. 7 and Keir, p. 113.

<sup>2</sup>Cowan, p. 13.

<sup>3</sup>Coffin, p. 51. Philip, p. 86. Watt, p. 193.

<sup>4</sup>MacKenzie, p. 89.

<sup>5</sup>Burleigh, A Church History of Scotland, pp. 267-68.

rituals" with a person's attitude and actions in all of his relationships in daily life.<sup>1</sup>

The remarks of some lecturers about the importance and purpose of worship for the congregation as a whole reveal a common emphasis. In corporate worship, the goal of binding people to the minister and to each other can be reached.<sup>2</sup> Thus worship, by binding minister and people to each other, helps give life to the parish.<sup>3</sup> Perhaps it is because this purpose of worship is so important in the lecturers' opinion that six<sup>4</sup> out of the thirty men who discuss the concept of worship speak of corporate worship in their presentations.

One lecturer maintains that ministers should explain the meaning and practice of worship to their congregations<sup>5</sup> while another lecturer in the Warrack series (James Black) claims students at the theological colleges of Scotland in the mid 1920's lack "any saving and controlling idea of the theory of worship."<sup>6</sup> Thus Black's emphasis appears to be upon helping ministers know the theory of worship without urging the ministers to pass this theory along to their parishioners.

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<sup>1</sup>Reid, p. 69.

<sup>2</sup>Philip, pp. 85-86. Burnet, p. 68. Milligan, pp. 12, 26. McIntyre, p. 86.

<sup>3</sup>Burnet, pp. 47-48, 50-51, 81.

<sup>4</sup>Philip, p. 86. Burnet, pp. 47-48, 81. Milligan, p. 26. McIntyre, p. 86. Cowan, p. 13. Cleland, p. 82.

<sup>5</sup>McIntyre, pp. 7-8.

<sup>6</sup>Black, p. 40. Yet, it might be added, Black doesn't present a theory of worship in his 1923 Warrack Lectures.

The Purpose And Value Of A Liturgical Emphasis

It has just been seen that when a group of Warrack lecturers discuss the value of worship there is unanimous agreement regarding its value for the Church. However, when many of the same lecturers present their views on the advisability of ministers having a liturgical emphasis in their parishes, there is sharp disagreement.

Among the lecturers who declare that an emphasis upon the liturgical, the cult, the rites or ceremonies is healthy for a worshipping congregation are men who delivered their lectures since 1940.<sup>1</sup> These lecturers maintain that such an emphasis helps to recover the concept of the Church as a Body rather than as individuals gathered for worship.<sup>2</sup> They also assert that a minister who dispenses with liturgical disciplines leads his people away from the insights of the Christian ages.<sup>3</sup> Two lectures hold that another value of incorporating liturgical responses into worship is the opportunity it gives the people to take an audible part in the service.<sup>4</sup> (One of these lecturers feels that the small part which the people have in the corporate worship of the Scottish tradition is deplorable.)<sup>5</sup>

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<sup>1</sup>Milligan, Niebuhr, McIntyre, MacLennan, Keir.

<sup>2</sup>Milligan, p. 12. Niebuhr, p. 272. McIntyre, p. 86. Keir, pp. 31-32, 35-36.

<sup>3</sup>Milligan, p. 12. Niebuhr, p. 272.

<sup>4</sup>Milligan, p. 46. MacLennan, pp. 28-29.

<sup>5</sup>Milligan, p. 47.



Four additional lecturers decry the cold, drab and joyless atmosphere of Scottish worship.<sup>1</sup> These lectures of 1925, 1936, 1951 and 1956 suggest that brighter interior decorations,<sup>2</sup> less intellectualism in the minister's approach to worship,<sup>3</sup> plus more movement and drama in the service would add more joy, intimacy and inner warmth to the congregation assembled for worship.<sup>4</sup> Thus, these men can be added to the list of lecturers who see value for the Church (especially the Church of Scotland) in incorporating some of the liturgical emphases into worship.

The two lecturers who warn ministers of the dangers of a liturgical emphasis lectured in the early 1930's.<sup>5</sup> Both men feel that ministers are already turning to the "aesthetic" side of religion, to "ceremonialism" and to "pageant" in worship and thus leading people away from "faith" and "the knowledge of God that saves the soul."<sup>6</sup>

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<sup>1</sup>Gossip, p. 235. Berry, p. 144. Read, pp. 80-81. Wright, p. 58.

<sup>2</sup>Wright, p. 58.

<sup>3</sup>Berry, p. 144. Read, pp. 80-81.

<sup>4</sup>Berry, p. 144. Read, p. 81.

<sup>5</sup>Philip, pp. 77-78, 83. Cairns, pp. 59-60.

A. J. Gossip intimated in his introduction to W. M. Macgregor's book of lectures, that he, Macgregor, deplored the ritual and ceremonialism of certain kinds of worship. Macgregor, The Making of A Preacher, p. 16.

<sup>6</sup>Cairns, p. 59.

There is a difference of opinion among some lecturers regarding the liturgical value of having a clear unity run through hymns, prayers, lessons and sermon. The lecturers of 1930 and 1936 claim there should be such a unity.<sup>1</sup> The 1959 lecturer argues against such unity. He maintains that if there is only one note sounded throughout a particular service, some people who desperately need to hear another note (be it challenge or comfort) will be neglected.<sup>2</sup>

There is also a variance of opinion regarding a final aspect of the liturgical emphasis; that is, the subject of creeds and confessions. The lecturers of 1940, 1949, and 1950 declare that there is great value in having a congregation affirm its faith in a creed like the Apostle's Creed.<sup>3</sup> They feel it would give the worshipper the opportunity to make a joyful response to the proclamation of the Gospel.<sup>4</sup> Two of these men suggest, therefore, that ministers preach about the Creeds.<sup>5</sup> The 1931 lecturer however, says bluntly: "I object to even anything like a creed being said" especially at a service of Holy Communion.<sup>6</sup>

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<sup>1</sup>Philip, p. 75. Berry, p. 140.

<sup>2</sup>Small, pp. 77-78.

<sup>3</sup>Milligan, pp. 52-53. McIntyre, pp. 82-83. Jarvis, p. 58.

<sup>4</sup>Milligan, pp. 52-53.

<sup>5</sup>Milligan, p. 52. Jarvis, p. 58.

<sup>6</sup>Watt, p. 212.

(Several lecturers discuss creeds and confession plus their value to both clergy and laity; but these men do not speak of their use in corporate worship.)<sup>1</sup>

### The Purpose And Value Of The Christian Year

One particular emphasis in the liturgical side of worship is discussed more often than any other by the Warrack lecturers. Over fifty-eight percent of the lecturers discuss the value and purpose of the Christian Year for the preacher and for the service of worship as a whole.

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<sup>1</sup>A. Boyd Scott in his 1928 lectures entitled Preaching Week By Week, states that the doctrines contained in documents like the Westminster Directory ought to "run into the realities of the believer's life." See page 220.

Adam Philip, the 1930 lecturer, believes such documents as the Book Of Common Order, the Directory of Worship and the Catechism all assist the minister in knowing how to prepare and conduct worship. See Thoughts On Worship and Preaching by Philip, pp. 99-100, 115, 128.

Sidney Berry deplores the "trimming down of the creeds" to cold documents. He feels people cannot joyfully affirm their faith in watered-down confessions. See Berry's 1930 lectures, Vital Preaching, pp. 51-52.

J. H. S. Burleigh on pages 154-55 of his A Church History of Scotland, states that the Westminster Confession of 1644 is still highly regarded in Scotland. Professor James A. Whyte of St. Andrews University however, told this writer in January of 1970 that although he encourages his students to read this document, he seriously doubts if many do. Thus at least the younger generation of minister in the Church of Scotland may not all be familiar with the Westminster Confession.

The vast majority of the twenty-one lecturers who discuss the Christian Year find real value in following its themes and emphases. One advantage some lecturers see in following the Christian Year is that "certain historic events thus become perpetually contemporary in Christian worship,"<sup>1</sup> thus helping people see how these events are related to the problems of life.<sup>2</sup> A closely related value of the Church Year is this; by following it a minister can help his people see the great truths of the Christian faith through the Scripture readings and the content of the sermon.<sup>3</sup> The Christian Year, if followed, provides the preacher with the opportunity to declare "the great doctrines and historic facts of our faith."<sup>4</sup> It saves the preacher from a lack of variety in his preaching,<sup>5</sup> saves him time from searching for texts,<sup>6</sup> and saves him from glorifying himself.<sup>7</sup> Further,

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<sup>1</sup>Whale, p. 146.

<sup>2</sup>Cowan, p. 105. See also Milligan, pp. 16-17 and Stewart, pp. 110-111.

<sup>3</sup>Black, p. 135. Watt, p. 141. Cowan, p. 85. Small, pp. 48-49. Keir, p. 42. McWilliam, pp. 39-40.

<sup>4</sup>Reid, p. 130. See also Sclater, pp. 105-106; Gossip, p. 131; Coffin, pp. 51-52; Macleod, p. 43; Stewart, p. 111 and Keir, p. 42.

<sup>5</sup>Black, p. 135. Jeffrey, p. 42. Jarvis, p. 27. Wright, p. 72. Small, p. 49.

<sup>6</sup>Sclater, p. 106. Scott, p. 83. Berry, p. 81.

<sup>7</sup>Scott, p. 154. Keir, p. 57.



an observance of the great festivals in the Church Year "has no small ecumenical value" in asserting the essential unity in Christ which is otherwise not apparent because of denominational divisions.<sup>1</sup> The consensus of these lecturers is that the practice of following the Christian Year is fruitful of much good to the minister and to his congregation.<sup>2</sup> The total number of lecturers who speak favorably of following the Church Year is nineteen.

In contrast to this large number of lecturers who see value in the Christian Year for the minister and his congregation, are two lecturers who feel it has certain disadvantages. Adam Philip feels that preaching according to the Christian Year can be of value but feels it could stiffen into "a hard and fast scheme."<sup>3</sup> Hamish MacKenzie feels that "lifting a text from a lectionary each week is a cold process."<sup>4</sup> It should be noted however, that both of these lecturers also maintain that the Christian Year could occasionally be followed for setting the theme of the entire Service.

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<sup>1</sup>Milligan, pp. 19-20. Stewart, p. 110.

<sup>2</sup>See especially Watt, p. 141; Wright, p. 72 and Keir, p. 57.

<sup>3</sup>Philip, p. 100.

<sup>4</sup>MacKenzie, pp. 84-85.

### Summary.

A summary of the points made in this section on the place of worship in the Church's activity will now be presented.

First, it may be observed that although only three men devoted their series of lectures to the topic of worship, nearly seventy percent of the lectures on the Warrack Foundation discussed the place of worship in the church's activity.

A second discovery about the attitude of some Warrack lectures on the subject of worship is that eight men feel that a good deal of emphasis should be placed on the liturgical side of worship while only two men (both lecturing in the early 1930's) argue this leads away from faith and the knowledge of God.

Thirdly, over fifty percent of the lectures discuss one particular aspect of worship namely, the Christian Year. Every decade involved in the Warrack Lectureship has between three and six lecturers who discuss this topic. Only two lecturers suggest ministers should not follow the Church Year in a hard and fast manner.

Fourthly, the vast majority of lecturers who discuss this topic (nineteen of twenty-one) find great value for ministers and church members alike in following the pattern of the Church Year. For example, congregations which observe the Christian Year are kept aware of their unity in Christ with other

denominations. In addition to this ecumenical value, the observance of the Christian Year helps the minister in finding texts for sermons, in presenting a variety of topics and in keeping from the temptation to glorify himself.

A fifth finding regarding the discussion on the purpose and value of worship centers around the reported use of the Christian Year in Scotland. Two lecturers in the 1920's, James Black and A. J. Gossip, state that ministers of the Free Church of Scotland do not follow the Church Year.<sup>1</sup> The lecturers of 1940 and 1968/69, O. B. Milligan and S. W. McWilliam on the other hand, declare that ministers of the Church of Scotland do have the opportunity to follow the Christian Year in picking themes and texts for each Service.<sup>2</sup>

A sixth discovery arises when the subject of the Christian Year is put into its historical context (for the Church of Scotland). Since "for many generation any suggestion of the Church Year had been looked upon in Scotland as rankest Romanism"<sup>3</sup> it is not surprising to find one bitter attack upon "sacred seasons"

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<sup>1</sup>Black, p. 135. Gossip, p. 131.

<sup>2</sup>Milligan, pp. 16-17. McWilliam, pp. 39-40.

<sup>3</sup>Webber, A History of Preaching, II, 420. The First Book of Discipline also states that such festivals as Christmas, Epiphany and other seasons should "be abolished" from the realm. See A. A. McArthur, The Evolution of the Christian Year (London: SCM Press, 1953), p. 162.

in the literature from the fifty year period prior to the Warrack Lectureship.<sup>1</sup> Another reference to the Church Year in this literature from 1871-1920 contains no bitterness, only a statement of fact regarding its disuse. Stalker in 1891 says that ministers must make sure they include the leading facts and doctrines in their preaching since the Scottish churches don't observe the Christian Year.<sup>2</sup> Thus it is within the fifty-three year history of the Warrack Lectureship that the use of the Christian Year, plus its general acceptance in the Church of Scotland can be observed.

Finally then, it may be stated that of the twenty-five lecturers who discuss the place of worship (in its entirety or one of its parts) in the Church's activity, the vast majority maintain that the entire Service of Worship has great value for allowing people to respond to God's acts, for adding intimacy and warmth to a congregation's life, and for binding minister and people together. Thus in the opinion of most of the lecturers, ministers should make use of liturgical emphases in their planning and leading of worship.

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<sup>1</sup>Benvie, on page 89 of The Minister At Work (written in 1911), says that "sacred seasons of the year, unknown in the Scottish churches, belong to the category of 'weak and beggarly elements,' the resuscitation of which, if adding to the mechanical orderliness would at best add nothing to the spirituality of our services."

<sup>2</sup>Stalker, The Preacher, p. 249.



## The Place of Preaching In The Church's Worship

Nineteen<sup>1</sup> of the thirty-six Warrack lecturers examined for this paper, discuss the place of preaching in worship. Although there is not complete agreement regarding the relationship between preaching and worship among these lecturers, the vast majority of them attempt to erase any tendency to set preaching and worship in opposition.

### The Sermon In The Context Of Worship

Perhaps it is due to the reported controversy between the role of the sermon and worship that there is a rather full discussion in the Warrack Lectureship regarding the place of the sermon in the context of worship.

The lecturers of 1924, 1925, 1934, 1936, 1940 and 1943<sup>2</sup> all refer directly to what they claim is a popular idea; namely, that either the sermon is to be elevated over worship or the sermon is a footnote which may be disregarded as "quite unessential to the purpose of worship."<sup>3</sup> The lecturers of 1924 and 1925 declare that many people feel "the sermon occupies too

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<sup>1</sup>Black, Reid, Gossip, Scott, Watt, Cairns, Berry, Macleod, Milligan, Farmer, Stewart, Jeffrey, McIntyre, Jarvis, Wright, Small, Keir, MacKenzie, Cleland.

<sup>2</sup>Reid, pp. 16-17. Gossip, p. 227. Cairns, pp. 49-50, 55-58, 62-63. Berry, pp. 44-45. Milligan, pp. 4-5. Stewart, pp. 70-72.

<sup>3</sup>Cairns, p. 50.

important a place in the service,"<sup>1</sup> while the 1936 and 1940 lecturers report that preaching is magnified at the expense of worship or visa versa.<sup>2</sup> Then, just a few years later, James Stewart asserts that for some people, the pendulum has swung in the opposite direction. Stewart reports in 1943 that some people "deny to preaching any integral place in the context of the act of worship" in Scotland.<sup>3</sup> Therefore within twenty years, some Warrack lecturers report that the attitude of some people in Scotland regarding the relationship between the sermon and the rest of worship has been reversed.

Has there been a change in attitude regarding this relationship among the men who have spoken on the Warrack Foundation? An examination of their printed lectures reveals there has been no appreciable change over the years. On the contrary, the vast majority of the nineteen lecturers who discuss this topic all claim that preaching is an integral part of worship. The 1940 lecturer, O. B. Milligan, goes so far as to claim that the official position of the Church of Scotland has never varied on the subject. Says Milligan: "In all her standards the balance between preaching the Word and acts of devotion" has

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<sup>1</sup>Quote from Reid, p. 16. See also Gossip, p. 227.

<sup>2</sup>Berry, pp. 44-45. Milligan, pp. 4-5.

<sup>3</sup>Stewart, p. 71.

always been maintained throughout the history of the Church of Scotland.<sup>1</sup> The emphasis of the War-rack lecturers from Scotland would appear to support Milligan's contention.

This can be seen by looking at the following statements. Four men<sup>2</sup> declare that there is an integral relationship between the sermon and the rest of the Church's service of worship. Because of this belief, the 1934 lecturer feels his lectures will be successful if he can convince his audience that they must put the sermon back inside the service "where it belongs" rather than separated from worship.<sup>3</sup>

This is necessary, twelve lecturers hold, since preaching is not an isolated thing but an act of worship which effects and is effected by its context in the Church's common worship.<sup>4</sup> (Only one lecturer would suggest that the sermon can be considered as separate from the rest of worship.)<sup>5</sup> The only slight difference of opinion among these twelve men centers on the point of whether or not there ought to be a clear unity or harmony between

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<sup>1</sup>Milligan, p. 9.

<sup>2</sup>Macleod, p. 35. Milligan, p. 5. Stewart, p. 74. Keir, p. v.

<sup>3</sup>Cairns, p. 56.

<sup>4</sup>Scott, pp. 178-179. Cairns, pp. 49-50, 63. Berry, pp. 44-47, 140. Macleod, pp. 34-35. Milligan, pp. 3-5, 9, 61. Farmer, pp. 79-80. Stewart, pp. 37, 72-73. Jeffrey, pp. 56-57. Wright, p. 60. Small, pp. 76-77. Keir, pp. v., 32, 39. Cleland, pp. 82-84, 88.

<sup>5</sup>Watt, pp. 241-242.

the sermon and the other parts of worship. Three lecturers<sup>1</sup> maintain there ought to be such harmony while two men on the Warrack Foundation<sup>2</sup> feel this unwise. In the opinion of these later two lecturers, the other aspects of worship (if different in theme and thrust from the sermon) can then speak to the worshipper whose condition was not touched by the sermon.<sup>3</sup>

Since these Warrack lecturers hold to the unity between preaching and the other aspects of worship, five men<sup>4</sup> are upset that the parts of worship which precede the sermon had at one time in Scotland, been regarded as "preliminaries" by some people in the Church of Scotland.<sup>5</sup> Perhaps that is why these and other lecturers on this Series carefully delineate the function of preaching as one aspect of worship.

Theologically then, what is the function of preaching in the context of worship? According to the nineteen lecturers who discuss this topic, various functions of preaching are presented. First, preaching is said to keep "the whole transaction of worship" on the level of personal relationship.<sup>6</sup> Secondly,

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<sup>1</sup>Berry, p. 140. Small, pp. 76-77. Keir, p. 32.

<sup>2</sup>Scott and Wright.

<sup>3</sup>Scott, pp. 178-179. Wright, p. 60.

<sup>4</sup>Philip, Cairns, Stewart, Jeffrey and Small.

<sup>5</sup>Philip, p. 76. Cairns, p. 51. Stewart, p. 71. Jeffrey, p. 56. Small, pp. 76-77.

<sup>6</sup>Farmer, pp. 79-80.



preaching (as with other parts of worship) is a sacramental showing forth of Christ.<sup>1</sup> A third function of preaching in the context of worship is to lead worshippers from the praise of God to a response to God's love; that is, to prayer and concern for others at the conclusion of worship and throughout the new week.<sup>2</sup>

A fourth function of preaching in the context of worship receives so much attention in the Warrack Lectureship that it needs to be examined now in some detail.

#### The Sermon As The Climax Of Worship

While nineteen lecturers on the Warrack Foundation contend that the sermon must be seen as only one aspect of the entire Service of Worship, two lecturers hold that preaching is the climax of worship. James Black and Hamish MacKenzie<sup>3</sup> both contend that the sermon is the climax of worship. That is, rather than having an integral relationship to the other parts of worship, the sermon is "the crowning act of a Service"<sup>4</sup> - that element to which the other parts of worship point.

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<sup>1</sup>Berry, pp. 46-47. Milligan, pp. 3-4. Stewart, pp. 37, 73. Cleland, p. 84.

<sup>2</sup>Watt, p. 242. Farmer, p. 80.

<sup>3</sup>Black, p. 154. MacKenzie, pp. 25, 72, 100.

<sup>4</sup>MacKenzie, p. 100.

James Black, plus five other lecturers<sup>1</sup> also speak of preaching as holding the central place in every Service. An analysis of their statements reveals that although there is a change in semantics, their views regarding the place of the sermon in worship closely parallels the view held by Black and MacKenzie. Thus a total of seven lecturers elevate preaching not only to the position of prime importance in a Service but also elevate the sermon to the position of being the climax of worship itself.

The 1940 lecturer, O. B. Milligan, challenges this position. He points out that the original Reformation leaders saw preaching as an integral and essential part of a Service, not as the climax of worship.<sup>2</sup> In Milligan's opinion, preaching became unduly emphasized in the Church of Scotland because of the attitude of the people, not because of any official sanction on the part of the Church.<sup>3</sup> Regardless of where the elevated view of the sermon arose from, the point remains that seven men speaking on The Warrack Lectureship on Preaching declare that preaching "must have the central place" in worship.<sup>4</sup>

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<sup>1</sup>Black, pp. 18-19. Gossip, p. 54. Watt, pp. 98-99, 183. McIntyre, p. 7. Jarvis, pp. 63-64. Wright, p. 9.

<sup>2</sup>Milligan, pp. 5-8.

<sup>3</sup>Milligan, p. 8. A recent publication by the late Professor Ian Henderson of Glasgow would support Milligan's contention at this point. See page 27 of Scotland: Kirk And People (London: Lutterworth Press, 1969).

<sup>4</sup>McIntyre, p. 7.

### Summary.

In sum, what are the findings from the above examination of the place which preaching holds in the Church's Worship according to lecturers on the Warrack Foundation?

The most obvious finding is that the majority of the lecturers who discuss this topic maintain that preaching is an integral part of worship. That is, the sermon must not be viewed as separated from, or on a "higher level" than the rest of worship. Thus the majority of these lecturers view preaching as an act of worship which effects and is effected by the other aspects of the Service.

Closely related to this finding is the fact that only two lecturers contend outright that the sermon is the climax of worship. Five other men on the Warrack Lectureship would also elevate preaching to the position of prime importance in worship. Therefore thirty-six percent of the lecturers who discuss the place of preaching in worship relegate the sermon to the central spot in the Service.

A third discovery in this study is that fourteen of the nineteen men who speak of the place of preaching in worship delivered their lectures during the first half of the Warrack Lectureship's history.

Finally, there is disagreement among the lecturers regarding the views which people (laity) hold on the place of the sermon in worship. The lecturers

(who speak on this topic) from the 1920s and 1930s declare that the people either hold preaching to be above other elements in worship or else they regard the sermon as a mere footnote in the Service. The lecturer of 1943 claims that most people in Scotland deny to preaching any integral place in worship. The reports of these lecturers may indicate that the attitude of the people at this point changed over the years. However, the attitudes of the lecturers as a whole apparently remained fairly constant through the history of the Warrack Lectureship. Only several men in the early years of the Lectureship set preaching above other elements of worship. Thus while the attitude of people in Scotland toward the sermon and worship is reported to have changed during the Warrack Lectureship, the lecturers suggest their own views and the views of the Church of Scotland have remained constant.

#### The Place Of The Sacraments In The Church's Worship

In addition to the sermon, there is another aspect of worship which receives considerable attention in the Warrack Lectures on Preaching. The subject of the sacraments is discussed by twenty lecturers.<sup>1</sup>

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<sup>1</sup>Gossip, Coffin, Scott, Philip, Watt, Berry, Macleod, Milligan, Farmer, Whale, Niebuhr, Jarvis, Read, Craig (pp. 111-112), Wright, Niles, Small, Keir, MacKenzie.



Two of these men,<sup>1</sup> the lecturers of 1940 and 1944, both devoted a large part of their presentations to Baptism and Holy Communion. The views of these twenty lecturers regarding the relationship of the sacraments to worship as a whole, and to preaching in particular, shall now be presented.

### The Sacraments' Function In Worship

An examination of the Sacrament of Holy Communion reveals that there is a divergence of views among the sixteen lecturers who discuss this sacrament's function in worship.

One notable difference is seen in the view of several lecturers regarding the impact which Holy Communion makes upon the person involved in worship. Four lecturers<sup>2</sup> imply that the main value of the Lord's Supper revolves around the "feeling" which worshippers experience when this sacrament is being celebrated. These four men speak of the "great thrill"<sup>3</sup> and powerful feeling which breaks over people in the "hauntingly impressive"<sup>4</sup> Scottish communion services. Five other lecturers<sup>5</sup> suggest the significance of Holy Communion for the worshipper centers not in feelings<sup>6</sup> but rather

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<sup>1</sup>Milligan lectured in 1940 while Whale delivered the 1944 Warrack Lectures.

<sup>2</sup>Gossip, pp. 41-42. Philip, pp. 107-109. Watt, p. 191. Jarvis, p. 71.

<sup>3</sup>Gossip, p. 41. Philip, p. 107.

<sup>4</sup>Gossip, p. 41.

<sup>5</sup>Macleod, Milligan, Whale, Niebuhr, Keir.

<sup>6</sup>See especially Whale, pp. 141-142 and Keir, pp. 137-138.

centers around the action or response of individuals and the total congregation gathered for worship. One lecturer presents the idea that participation in this sacrament is itself a response to God's grace.<sup>1</sup>

Another lecturer declares that the individual worshipper is able to offer himself to God "in adoring gratitude and faithful obedience which is the initial and final meaning of the eucharistic sacrifice."<sup>2</sup>

Three Warrack lecturers also see this sacrament as showing forth the fellowship which all worshippers have with one another because they, as one body, share the gift of Holy Communion.<sup>3</sup> Finally, two other lecturers describe the celebration of the Lord's Supper as action: the action of God giving himself to His people which is then followed by the action of the people who respond with thanksgiving for this gift.<sup>4</sup>

Because of these differing views of Holy Communion, there are varying suggestions presented by the lecturers regarding how often the Sacrament should be celebrated. (The historical background of the question "how often should the Sacrament be celebrated in Scotland" should be remembered during the discussion below. Although Calvin favored a weekly celebration and John Knox a monthly observance, the dictum of

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<sup>1</sup>Milligan, pp. 92, 97-98.

<sup>2</sup>Whale, p. 138.

<sup>3</sup>Farmer, pp. 96-97. Niebuhr, p. 273. Whale, pp. 139, 141-142.

<sup>4</sup>Macleod, p. 97. Keir, p. 3.

1592 calling for an observance of four times per year in towns has come to be a pattern followed by many congregations of The Church of Scotland to the present time.)<sup>1</sup> Those lecturers who see this Sacrament as creating a special "feeling" in the worshipper suggest the Lord's Supper ought to be celebrated sparingly so that it remains "special."<sup>2</sup> Those lecturers who see Holy Communion as God's action and man's response to that action, declare that the Sacrament should be celebrated more frequently than the usual four times per year in Scotland.<sup>3</sup> However, these lecturers set down no specific rules, declaring only that "the frequency of the celebration" depends upon the views of the individual minister and session.<sup>4</sup>

Closely related to the frequency of celebration, is the question: at which Service of Worship should the Sacrament be celebrated? On this topic there are also differing views presented by the men on the War-rack Foundation. Once again it is those lecturers who see Holy Communion creating a special feeling among people who also maintain the Sacrament should be

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<sup>1</sup>See Milligan, pp. 98-99 and Burleigh's A Church History Of Scotland, pp. 166, 268.

<sup>2</sup>Gossip, pp. 43-44. Philip, pp. 108-109, 111. Watt, p. 256.

<sup>3</sup>Milligan, pp. 98-99. Whale, pp. 125-139. Keir, p. 138.

<sup>4</sup>Milligan, p. 99.

celebrated at Special Services only.<sup>1</sup> One of these men says this Sacrament is robbed of its "rightful setting" if celebrated at the close of a regular Service of Worship.<sup>2</sup> The lecturers who stress Communion as involvement in the action of God's grace coming to people and the response of the people to that act take the opposite position. These lecturers regard Holy Communion as worship at its highest.<sup>3</sup> When Word and Sacrament are part of the same Service, the action of God's love and the element of challenge to the people is greatest.<sup>4</sup>

A final difference of opinion regarding the place of Holy Communion in worship centers around the lecturers' statements on what happens in the celebration of this Sacrament. Six lecturers declare that the Sacrament celebrates the Real Presence of Christ.<sup>5</sup> Three lecturers feel the Christian community merely remembers Christ's sacrificial death and responds with thanksgiving during the celebration of the Lord's Supper.<sup>6</sup> Another lecturer declares that the Eucharist is a "corporate communion of God's people with him and

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<sup>1</sup>Gossip, p. 44. Coffin, pp. 148-149. Philip, pp. 108-109. Watt, p. 256.

<sup>2</sup>Coffin, pp. 148-149.

<sup>3</sup>Macleod, p. 97. Milligan, pp. 7, 98. Whale, p. 138.

<sup>4</sup>Keir, p. 138.

<sup>5</sup>Scott, p. 170. Philip, p. 109. Berry, p. 47. Milligan, p. 103. Whale, p. 120. Keir, p. 138.

<sup>6</sup>Coffin, pp. 149-150. Macleod, p. 97. Niebuhr, p. 273.



with one another."<sup>1</sup> And a final view (of what occurs during the celebration of this sacrament) is that the Christian community participates in the love of Christ during a Service of Holy Communion.<sup>2</sup>

An examination of the Sacrament of Holy Baptism, as presented in the Warrack Lectureship indicates there are four main views of this sacrament's function in worship. All four views regard the administration of Holy Baptism as proclamation.

One of these views suggests that in the administration of Holy Baptism the minister is showing forth the grace of God (who takes the initiative in drawing near the child and making that child a member of the Church). This view is presented by six lecturers.<sup>3</sup> One of these lecturers contends that the minister personalizes the presence of Christ to the congregation assembled for worship simply because he takes the child into his arms and baptizes the little ones.<sup>4</sup>

Closely related to this view is that of another lecturer who describes the administration of Baptism as a witness to the congregation of the fellowship which they have because of God's initiative and

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<sup>1</sup>Whale, pp. 139, 141-42.

<sup>2</sup>Niebuhr, pp. 273-274.

<sup>3</sup>Scott, p. 39. Milligan, pp. 76, 78, 81-82, 85. Whale, pp. 127-128. Jarvis, pp. 74-75. Read, p. 73. Menzies, p. 66.

<sup>4</sup>Milligan, p. 82.

because of God's acceptance of each of them in this Sacrament.<sup>1</sup>

A third view of the function of Holy Baptism in worship is described by four lecturers.<sup>2</sup> These men present the Sacrament as a proclamation of parental dedication. Through the words of the minister and the act of presenting their child for baptism, parents are reminded of their task to raise their children in the Christian faith and to renew their dedication to Christ as Lord.

A final view of baptism presented in the Warrack Lectures portrays this sacrament as a proclamation of the Christian life to those gathered for worship. That is, this sacrament declares that a person has, and yet does not have, the new life in Christ. For although the person is placed into a new relationship with God, the whole life of that person is one of trying to walk "in the newness of life."<sup>3</sup>

Thirteen lecturers on the Warrack Foundation refer to the topic of Holy Baptism.<sup>4</sup> The above discussion reveals that eight of these lecturers see the administration of baptism in worship as a proclamation of the Gospel. That is, when the minister is

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<sup>1</sup>Scott, pp. 39-40. Niles, pp. 29-30.

<sup>2</sup>Scott, p. 40. Milligan, p. 82. Jarvis, p. 73. Menzies, p. 66.

<sup>3</sup>Niebuhr, p. 273.

<sup>4</sup>Scott, Philip, pp. 105-107. Watt, p. 249. Milligan, Farmer, p. 96. Whale. Niebuhr. Jarvis. Read, p. 73. Craig, pp. 111-112. Menzies. Niles. Keir.

administering Baptism, he is also involved in proclamation. He is proclaiming God's grace, proclaiming the need to respond to that grace, and proclaiming the fact of fellowship for Christians who are brought together by that grace. It is probably because of this element of proclamation in the Rite of Baptism that these thirteen lecturers infer that Baptism should be a part of a regular Service of Worship.<sup>1</sup>

In sum, it can be asserted that according to seven Warrack lecturers the minister while administering the sacraments of Baptism and Holy Communion is 1) proclaiming God's grace active in love, 2) showing forth the need to respond to that grace in praise and thanksgiving, 3) declaring that the community assembled for worship can realize the fellowship which is theirs because of the unifying aspect of the Sacraments, and 4) urging the worshippers to participate actively in the love of Christ both within and without the Church's fellowship.

#### The Sacraments' Relationship To The Sermon

Not only is the function of the Sacraments discussed in the Warrack Lectureship but the relationship

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<sup>1</sup>L. M. Watt specifically declares the minister should do everything he can to get the parents to have the baptism at the church. See page 249. See also Philip, pp. 105-107.

of the Sacraments to the sermon is also treated by ten lecturers on this Foundation.<sup>1</sup>

Six out of the ten lecturers maintain there is a need to preach before the administration of one or both of the Sacraments.<sup>2</sup> There are three reasons given suggesting why a sermon should accompany the administration of the Sacraments. First, the people need instruction about the sacraments<sup>3</sup> since, in the opinion of these lecturers, there is much misunderstanding concerning the meaning of Baptism and Communion.<sup>4</sup> This instruction can be given through a sermon. Second, a sermon prior to the celebration of the Lord's Supper can help the worshippers gain a feeling for a vision of, the living Lord who invites His people to His table.<sup>5</sup> Third, when a sermon is preached at a Service where one of the Sacraments is

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<sup>1</sup>Coffin, pp. 148-49. Scott, pp. 164, 170-171. Berry, pp. 44-47. Milligan, pp. 76-78, 106-107. Jarvis, pp. 63-64, 71. Read, p. 73. Wright, p. 32. Small, p. 36. Niles, p. 29. MacKenzie, pp. 25, 72.

<sup>2</sup>Coffin, Scott, Milligan, Jarvis, Read, Niles.

<sup>3</sup>Scott, pp. 170-71. Milligan, pp. 76-77. Jarvis, p. 71. Niles, p. 29. Small, p. 36.

<sup>4</sup>The lecturers who suggest there is misunderstanding concerning the Sacraments, lectured in a period from 1928 to 1959. This contention is support by at least one source outside of the Warrack Lectureship. Professor Donald Baillie of St. Andrews in his book The Theology of The Sacraments (London: Farber & Farber LTD, 1957), p. 146 says that within the Church "there is widespread confusion and ignorance" regarding baptism and the Lord's Supper.

<sup>5</sup>Coffin, p. 149. Scott, pp. 164-66. Milligan, pp. 106-107.



administered, the minister can help the worshippers see that both word and Sacrament are tied to the decisive acts of God in Christ.<sup>1</sup>

Another aspect of the Sacraments' relationship to the sermon receives attention in the Warrack material. That aspect concerns the distinction often drawn between the altar and the pulpit. Four lecturers give attention to this topic with two lecturers on each side of the discussion. S. M. Berry and O. B. Milligan, lecturing in 1936 and 1940 respectively, assert there should be no distinction between the table and the pulpit.<sup>2</sup> As Berry put it, both the Word of God from the pulpit as well as the bread and wine of the altar are "charged with the grace of the Divine Presence...."<sup>3</sup> On the opposite side of the discussion stand E. D. Jarvis and H. C. MacKenzie, the 1950 and 1962 Warrack lecturers.<sup>4</sup> These two men from Scotland declare that "the Word comes before the Sacraments"<sup>5</sup> (although Milligan claimed in his 1940 lectures that "under the authority of the Church of Scotland unity has been restored" in the latest forms of the Communion Office between the sacramental and scriptural elements<sup>6</sup>).

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<sup>1</sup>Berry, p. 45. Milligan, pp. 106-107. Read, p. 73. Wright, p. 32.

<sup>2</sup>Berry, pp. 44-47. Milligan, p. 103.

<sup>3</sup>Berry, p. 47.

<sup>4</sup>Jarvis, pp. 63-64. MacKenzie, pp. 25, 72.

<sup>5</sup>Quote from MacKenzie, p. 72.

<sup>6</sup>Milligan, p. 103.

### Summary.

A number of observations can be made regarding the place of the Sacraments in the Church's worship as viewed by twenty Warrack lecturers.

The most obvious observation is that the majority of the lecturers who discuss the Sacraments stress the element of proclamation. The lecturers feel proclamation is involved in the administration of both Baptism and Holy Communion. The worshippers can see the action of God's grace in both sacraments. Further, many lecturers suggest ministers preach a sermon before administering the Sacraments. In these sermons, the minister can a) give much needed instruction on the meaning of Baptism and the Lord's Supper, he b) urge the worshippers to respond to God's action and God's grace, he can c) show the worshippers that Word and Sacrament proclaim the decisive action of God, and he can d) help those gathered for worship sense the fellowship which is there because of the unifying aspect of the Sacraments (i.e. they are all accepted by God's grace).

A second observation in the above discussion of the Sacraments is the division among the lecturers into two groups. One group feels the main impact of Holy Communion centers around the feelings which evolve during a celebration of this sacrament. The other group strongly asserts the main emphasis is the Lord's Supper is upon the action of God giving Himself to His

people. Those who stress the "feeling" aspect of Communion suggest this sacrament should be celebrated infrequently and at special services only. The group of lecturers which emphasizes the action of God in the Lord's Supper urges ministers to celebrate this sacrament frequently and most often during a regular Service of Worship.

The third observation regarding the Warrack lecturer's discussion of the Sacrament shows another difference in opinion. Two lecturers claim the sermon is more important than the Sacraments while two lecturers hold there is no distinction between altar and pulpit.

A fourth observation is the large number of lecturers who refer to the Sacraments. Twenty of the thirty-six lecturers (either printed or available to be read upon request) contain some reference to the Sacraments. This discovery is particularly revealing since a previous thesis written on the Warrack Lectures claimed only three lecturers made reference to Baptism when in fact, there are thirteen such references.<sup>1</sup>

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<sup>1</sup>John Bishop's thesis referred to on page iv above, covered only the period from 1921-1955. However, there are eleven lectures who make reference to Baptism in that period. Further, Bishop on page 170 of his unpublished thesis includes J. R. P. Sclater as one of the lecturers in this category. Bishop wrongly refers to chapter six of Sclater's book, The Public Worship of God. Only chapters three, four and five contain material from Sclater's Warrack Lectures. Bishop, in a letter dated May 6, 1975, has given the writer permission to quote any part of his unpublished thesis.

A fifth observation is closely related to the observation immediately above. Although twenty Warrack lecturers refer to the Sacraments, only three authors of homiletical and pastoral literature written in the 1871-1920 period make reference to either Baptism or the Lord's Supper.<sup>1</sup> One of these three authors, W. G. Blaikie, implies that a sermon should precede the administration of the Sacraments. He suggests that a baptismal address should precede the rite. In the address, the minister should proclaim to the parents their responsibility in the baptism of their child.<sup>2</sup> Blaikie's comment that "In former days, in Scotland, communion occasions were often... great preaching festivals"<sup>3</sup> may give a clue to the reason why so many Warrack lecturers refer to preaching at Services which include a celebration of this Sacrament. This custom may have been a part of the lecturers' tradition.

Thus it may be stated that while there are only few references to the relationship between preaching and the Sacraments in the material examined from the fifty year period prior to the Warrack Lectureship, a good number of lecturers on this Foundation do refer

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<sup>1</sup>Blaikie, The Ministry, pp. 194, 207-208, 212-13. Forsyth, Positive Preaching, pp. 3-4. Kelman, The War and Preaching, p. 157.

<sup>2</sup>Blaikie, The Ministry, p. 208.

<sup>3</sup>Ibid, p. 212.



to this relationship. These lecturers stress the element of proclamation both in the actual administration of each sacrament and in the sermon prior to the observance of Baptism and the Lord's Supper. For these lecturers, a proclamation of God's acts of grace and man's response to these acts of grace is important.

The conclusions reached in this section entitled "The Minister's Concept of Worship" will now be presented in summary form.

First, in thirty out of the thirty-six Warrack Lectures examined, there is some reference to the Sacraments, the relationship between the sermon and worship, or to the subject of worship itself. The fact that eighty-three percent of the lecturers refer to aspects of worship other than the sermon or to worship itself, may be a bit surprising since they spoke on a Lectureship on Preaching.

Second, slightly more than fifty percent of the lecturers who referred to some aspect of worship other than preaching spoke during the first half of the Lectureship's history. However, nearly seventy-five percent of the lecturers who discussed the place of preaching in worship delivered their lectures during the first half of the Lectureship's fifty-three year history. Thus it can be seen that although the relationship between preaching and worship was discussed more in the first half of the Warrack Lectureship,

throughout its fifty-three year history the lecturers make consistent reference to the topic of worship.

Third, many of the lecturers suggest preaching is an integral part of worship. As such, many lecturers view preaching as an act of worship which effects and is effected by other aspects of the Service.

Fourth, if the report of the Warrack lecturers is accurate, then the attitude of the laity may have changed from the 1920's to the early 1940's regarding the place of the sermon in worship. That is, some of the laity supposedly viewed preaching as the principle part of worship in the first ten years or so of the Warrack Lectureship's history. Later, the laity are said to "disparage preaching" and view it as an intrusion of the human element into worship.<sup>1</sup> Thus conclusions three and four would indicate that the attitude of the laity regarding the place of preaching in worship changed over a quarter of a century while the attitude of the majority of lecturers remained constant on the subject.

Fifth, one particular aspect of the liturgical side of worship receives considerable attention in the Warrack Lectureship; namely, the subject of the Christian Year. Over fifty percent of the lecturers

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<sup>1</sup>Stewart, pp. 70-71.

discuss this subject, contending that the minister who follows the pattern of the Church Year strengthens his preaching and better enables his congregation to focus on the main acts of God in Christ. Also in connection with the examination of this topic, the over-all impression is that a more frequent use of and general acceptance of the Christian Year in the Church of Scotland developed during the fifty-three year period covered by the Warrack Lectureship on Preaching.

Sixth, the majority of the twenty lecturers who discuss the Sacraments and their relationship to preaching stress that ministers should be alert to the element of proclamation both in the administration of the Sacraments and in the sermon which ought to be preached prior to the celebration of either Baptism or Holy Communion. By preaching before the administration of the Sacraments, the minister can give much needed instruction on the meaning of the Sacraments and about the response people should make to the grace of God given through them.

Seventh, several differences of opinion are expressed by the lecturers regarding the place and purpose of the Lord's Supper in worship. On the one hand, there are some men on the Warrack Foundation who claim the main purpose of Communion is to give the worshippers a special "feeling" of inspiration and and God's love. These lecturers suggest this Sacrament

be celebrated infrequently and only at special Services. Some of these lecturers also declare there is a distinction between altar and pulpit; that is, that the pulpit should be elevated above the table. On the other hand, there are some lecturers who suggest the significance of the Lord's Supper centers not on feelings, but on action: the action of God giving Himself to His people and the action of the people who respond to His love. These lecturers urge a frequent celebration of the Lord's Supper and suggest it should usually be a part of the regular Service of Worship. Some of these lecturers also maintain no distinction should be drawn between altar and pulpit.

Eighth, it can be asserted that the majority of Warrack lecturers see great value in the total Service of Worship. This view probably explains why there is such a large number of men on the Warrack Foundation who discuss worship and the Sacraments in contrast to the few references found in the homiletical and pastoral literature in the fifty year period prior to the Lectureship's inauguration.

#### The Minister's Conduct Of Worship

In addition to speaking about the minister's concept of worship, a large number of Warrack lecturers also offer advice concerning how a minister ought to conduct worship. It will be seen that many lecturers



suggest that preaching is enhanced through thorough preparation for worship, through a proper conduct of worship, and especially through the careful use of prayer in worship.

#### The Necessity of Thorough Preparation For Worship

It may be taken for granted that the men speaking on a lectureship on preaching would offer advice about preparing thoroughly for each sermon they preach. What may not be so readily assumed is that these lecturers would also urge ministers to be diligent in preparing for every other aspect of worship. However, the discussion below will reveal that to be the case; namely, many Warrack lecturers claim that every part of worship needs careful preparation by the minister.

#### Preparing and Conducting The Entire Service

The minister should prepare every "act of worship as painstakingly and Christianly as he has prepared the sermon."<sup>1</sup> This advice is sounded by six men lecturing in the years between 1925 and 1960.<sup>2</sup> Although there are other lecturers who suggest ministers give special attention to preparing certain aspects of worship, these six men declare that the

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<sup>1</sup>MacLennan, p. 28.

<sup>2</sup>Gossip, pp. 45-47. Philip, pp. 75-114. Watt, p. 239. Jarvis, p. 64. MacLennan, p. 28. Small, p. 78.

entire Service needs careful preparation. Thus there should not be any "sloppy, slovenly work in public worship,"<sup>1</sup> for as L. M. Watt says in 1931, all services of worship "must be true productions of the highest Christian Art."<sup>2</sup>

After the minister has carefully prepared for the whole Service he should then be conscious of several things as he conducts worship. First, four lecturers (all speaking during the first ten years of the Warrack Lectureship) urge the minister to remember he must create a certain atmosphere for worship.<sup>3</sup> James Black maintains "that the first thing that really matters in any service is the atmosphere."<sup>4</sup> Three lecturers claim it is the minister who creates an atmosphere of reverence, reality and expectation.<sup>5</sup> One lecturer, however, suggests that the congregation and minister, between them, create the atmosphere in which the Gospel can be heard and acted upon.<sup>6</sup>

Second, several lecturers suggest ministers strive to be sincere, honest, warm and tender while they conduct worship.<sup>7</sup>

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<sup>1</sup>Philip, p. 114.

<sup>2</sup>Watt, p. 239.

<sup>3</sup>Hutton, pp. 149-150. Black, p. 153. Gossip, pp. 105, 217. Philip, p. 80.

<sup>4</sup>Black, p. 153.

<sup>5</sup>Hutton, pp. 149-150. Black, p. 153. Philip, p. 80.

<sup>6</sup>Gossip, p. 105.

<sup>7</sup>Gossip, p. 217. Milligan, p. 82. MacKenzie, p. 101.

Closely related to this suggestion is a third factor two lecturers set forth as being important for ministers to remember as they lead a service. The awareness of self must be swallowed up, so that a "sense of the Divine Presence permeates" the minister's conduct of worship, thus allowing Christ to work in the lives of the worshippers.<sup>1</sup>

The fourth piece of advice ministers should keep in mind as they conduct worship is the importance of worshipping alongside their congregation. If the minister is to lead others in worship, then the congregation should see that he is truly sharing in the act of worship himself.<sup>2</sup>

#### Preparing and Conducting Various Parts of The Service

Lecturers on the Warrack Foundation offer advice on how various parts of a Service of Worship should be conducted. Because the lecturers discuss the topic of prayer so extensively, that aspect of worship shall be treated under a special heading below.

#### The Scriptures.

The Scriptures should not only be read well, they should be read in such a way as to move and uplift

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<sup>1</sup>Quote from Milligan, pp. 9-10. See also Stewart, pp. 188-89.

<sup>2</sup>Philip, p. 104. Burnet, p. 80. Stewart, pp. 36, 187.

those assembled for worship.<sup>1</sup> Therefore, ministers should spend time reading the Scriptures before the Service<sup>2</sup> so they may read them during worship as if they themselves were the author.<sup>3</sup> The public reading of Scriptures is important, since the Scriptures, like a sermon, proclaim God's truth<sup>4</sup> (and, according to A. J. Gossip proclaim it even better than the minister's sermon). This is the counsel offered by six Warrack lecturers. Three lecturers also speak on the subject of selecting the Scripture readings. Two lecturers suggest they be chosen with the subject of the sermon in mind,<sup>5</sup> while one lecturer strongly objects to this practice. He suggests instead that the readings be chosen to include a note not dealt with in the sermon. This might present a message to someone whom the sermon bypassed.<sup>6</sup>

#### The Praise.

The hymns or praise have several functions in worship according to ten Warrack lecturers.<sup>7</sup> First,

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<sup>1</sup>Watt, p. 2. Philip, p. 114. Jarvis, pp. 66-67.

<sup>2</sup>Gossip, p. 45. MacLennan, p. 28.

<sup>3</sup>Cairns, pp. 172-173.

<sup>4</sup>Gossip, p. 45. Watt, p. 2.

<sup>5</sup>Berry, p. 141. Jarvis, p. 64.

<sup>6</sup>Wright, p. 60.

<sup>7</sup>Gossip, Philip, Berry, Farmer, Jarvis, Read, Wright, Keir, MacKenzie, Cleland.



the hymns help the preacher by providing him with resource and illustrative material;<sup>1</sup> by speaking to a worshipper whom his sermon has missed;<sup>2</sup> and by bringing the message of the sermon home to the heart of the worshipper.<sup>3</sup> (It should be pointed out that there is disagreement among the lecturers regarding whether or not a hymn should be chosen to "prepare" a congregation for the sermon. Two lecturers conceive of the hymn either before or following the sermon as a means to help the worshippers better grasp the preacher's message.<sup>4</sup> Two lecturers strongly object to using hymns "as a 'softening-up' process before the all-important sermon."<sup>5</sup>)

A second function of the hymns or praise in worship is to give the congregation a vocal part in the worship,<sup>6</sup> to bind the congregation together in the unity of praise,<sup>7</sup> and to allow the congregation to thrill in the element of praise.<sup>8</sup> (Here, at this point also, a note of objection is raised by one lecturer. H. H. Farmer decries hymns which are selected mainly to stir people's feelings rather than deepen their apprehension of God.<sup>9</sup>)

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<sup>1</sup>Cleland, pp. 50-51.

<sup>2</sup>Wright, p. 60. Keir, p. 104.

<sup>3</sup>Berry, p. 141. Jarvis, p. 64. Keir, p. 99.

<sup>4</sup>Berry, p. 141. Jarvis, p. 64.

<sup>5</sup>Wright, p. 60. Keir, p. 99.

<sup>6</sup>Philip, p. 87.

<sup>7</sup>Idem.

<sup>8</sup>Gossip, p. 44. Philip, pp. 96-97. Jarvis, p. 65.

<sup>9</sup>Farmer, pp. 74-77.

In addition to speaking of the above function of hymns, four men on the Warrack Lectureship offer a wide variety of suggestion regarding music. These men say that ministers should know the history of Christian music because some of it is very rich<sup>1</sup> while some of it is inappropriate today.<sup>2</sup> These lecturers also add such detailed comments as: most hymns can be cut by several verses;<sup>3</sup> work out the hymns for an entire year;<sup>4</sup> and give the praise list to the organist a day or even a week ahead of time.<sup>5</sup>

#### The Children's Address.

The Children's Address is mentioned by seven Warrack lecturers.<sup>6</sup> Two of these men commend children's addresses to ministers,<sup>7</sup> another feels many children's sermons don't have a real message,<sup>8</sup> while two other lecturers portray the children's portion of the Service as an institution established in Scotland which must therefore be dealt with by ministers.<sup>9</sup> If ministers do indeed include a children's address within

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<sup>1</sup>Keir, pp. 106-108, 116.

<sup>2</sup>Read, p. 38.

<sup>3</sup>Jarvis, p. 65.

<sup>4</sup>MacKenzie, p. 102.

<sup>5</sup>Idem.

<sup>6</sup>Reid, pp. 30-31. Gossip, pp. 197-200. Scott, pp. 45-47. Jarvis, pp. 69-71. Wright, p. 70. Small, pp. 78-79. MacKenzie, pp. 102-103.

<sup>7</sup>Jarvis, p. 70. Small, pp. 78-79.

<sup>8</sup>Wright, p. 70.

<sup>9</sup>Scott, pp. 46-47. MacKenzie, p. 102.

the Service, then several Warrack lecturers would suggest the address be clear, simple, pictorial, practical and brief.<sup>1</sup>

The value of this part of worship is that the people who may fail to understand the regular sermon may get much out of the children's address;<sup>2</sup> it may help the minister learn to be clear, simple and imaginative in his regular preaching;<sup>3</sup> and it may be a real means of communicating God's truth to young people.<sup>4</sup>

Some of these same emphases can be discovered in the material surveyed from the fifty year period prior to the Warrack Lectureship. Already in 1888 the statement is made that "preaching to children is becoming quite a recognized branch of pastoral duty" in Scotland.<sup>5</sup> Also, there is the suggestion that a minister can often communicate with young people through the children's address.<sup>6</sup> Then too, there is the suggestion from two authors that the custom of having a children's address in the Service can aid preaching from the pulpit. Only, rather than

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<sup>1</sup>Reid, p. 31. Scott, p. 47. MacKenzie, p. 103.

<sup>2</sup>Reid, pp. 30-31. Small, p. 79.

<sup>3</sup>Gossip, pp. 197-200. Jarvis, p. 70. Wright, p. 70.

<sup>4</sup>Jarvis, p. 69.

<sup>5</sup>Blaikie, Preachers Of Scotland, p. 314.

<sup>6</sup>Stalker, The Preacher, pp. 174-75. Benvie, The Minister At Work, p. 129.

emphasizing that this custom can help the preacher's style (as several Warrack lecturers do), these men suggest the children's sermon can "be a bridge" helping the young people over to the habit of listening to what is said from the pulpit.<sup>1</sup>

#### The Sacrament of Holy Baptism.

The Rite of Baptism is an important part of a Service of Worship and as such should be carefully prepared for and conducted by the minister in the opinion of four Warrack lecturers.<sup>2</sup> Because the minister mediates the Presence of Christ in baptism,<sup>3</sup> he should be warm, tender and very human in the administration of the rite.<sup>4</sup> To assist the minister in keeping this Christ-like attitude, one lecturer makes the suggestion that he remember not to become a slave to any set form for baptism.<sup>5</sup>

It may be observed here, that although thirteen Warrack lecturers refer to the Sacrament of Baptism, only four of them speak about the actual conducting of the rite.

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<sup>1</sup>Blaikie, The Ministry, p. 195. Stalker, The Preacher, p. 175.

<sup>2</sup>Philip, pp. 105-106. Watt, p. 239. Milligan, pp. 82-85. Jarvis, pp. 72-73.

<sup>3</sup>Milligan, p. 85.

<sup>4</sup>Milligan, p. 82. Jarvis, p. 73.

<sup>5</sup>Jarvis, pp. 72-73.



## The Sacrament of Holy Communion.

Holy Communion is celebrated in the most appropriate spirit when the minister sees to it that he has prepared himself prayerfully and devotionally.<sup>1</sup> This is the main thrust of what the Warrack lecturers say regarding the conducting of a service which includes the Lord's Supper. The only other counsel from the lecturers on this topic is that the minister should be sure the entire service with Holy Communion keeps within the ordinary limits of a regular Service.<sup>2</sup>

It may also be pointed out that two lecturers briefly discuss the subject of private communion in homes. Both men, speaking within the first decade of the Lectureship, recommend the practice to minister.<sup>3</sup>

### Preparing and Conducting Special Services

As seen above, some Warrack lecturers maintain the Lord's Supper should be celebrated during a regular service while other lecturers assert that this Sacrament should be a part of a special service only. However, none of the lecturers on this Foundation address themselves to the topic of how a special service of Holy Communion might be conducted. Therefore, the present investigation will focus only on the special services at which the minister conducts weddings and funerals.

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<sup>1</sup>Philip, p. 111. Watt, pp. 252-53. Milligan, p. 102.

<sup>2</sup>Scott, p. 164. Watt, p. 252. MacKenzie, p. 101.

<sup>3</sup>Coffin, p. 148. Watt, pp. 257-58.

### Weddings:

The Marriage Service, together with brief comments on how it may be conducted, is treated by three lecturers.<sup>1</sup> (Two other lecturers refer to marriage, but only to the need for teaching about its meaning.<sup>2</sup>) These lecturers make the following rather trite suggestions to ministers: 1) encourage couples to have their wedding ceremony in the church;<sup>3</sup> 2) do not be tied to any one order for the Marriage Service;<sup>4</sup> 3) be aware of the beautiful Benediction in the 1564 Book of Common Order;<sup>5</sup> 4) do not mumble the Service;<sup>6</sup> and 5) make thorough preparation for a brief and simple ceremony.<sup>7</sup>

The one reference to the Marriage Service discovered in the material from the 1871-1920 period, suggests many of the same things to ministers as do the Warrack lecturers.<sup>8</sup> That is: prepare a simple but brief order, remember that there is no set liturgical form to follow in Scotland, and do not include "lumbering prayers" in the Service. There is however,

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<sup>1</sup>Philip, p. 112. Watt, pp. 239, 247-48. Jarvis, pp. 73, 76.

<sup>2</sup>Coffin, pp. 103-104. Menzies, pp. 63-65, 68-69.

<sup>3</sup>Watt, p. 247.

<sup>4</sup>Jarvis, p. 73.

<sup>5</sup>Philip, p. 112.

<sup>6</sup>Watt, p. 150.

<sup>7</sup>Watt, pp. 239, 248. Jarvis, p. 76.

<sup>8</sup>Blaikie, The Ministry, pp. 206-207.

one additional subject mentioned in this reference from 1873 which is not found in the Warrack material. The minister should see that a brief address is part of the ceremony.

#### Funerals.

The Funeral Service, including the Burial Service, must not be conducted without adequate preparation.<sup>1</sup> Because it is an impressionable time, the minister should proclaim the truth of the Gospel through the reading of Scriptures, the prayers, and an address.<sup>2</sup> However, the entire Service should be brief.<sup>3</sup> This is the sum of the counsel offered by four Warrack lecturers who mention the subject of funerals.<sup>4</sup>

The one explicit reference in the Warrack material to delivering a sermon at a funeral service is balanced by the one reference uncovered in the homiletical and pastoral literature surveyed from the

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<sup>1</sup>Watt, p. 239. Menzies, p. 77.

<sup>2</sup>Philip, pp. 112-113. Watt, pp. 250-51. Jarvis, p. 75. Menzies, p. 77.

<sup>3</sup>Watt, p. 250.

<sup>4</sup>One other topic relating to funerals, but not to funeral services, is an old custom in Scotland called "chesting" the dead. L. M. Watt in 1931 says that a service often was conducted by a minister in the home when the undertaker placed the body in the coffin. However, Watt declares that he "killed" the custom in his particular parish. See Watt's The Preacher's Life And Work, pp. 250-52.

fifty year period prior to the beginning of the Warrack Lectureship. In that one reference, W. G. Blaikie, Professor of Apologetics and Pastoral Theology at New College, assumes that a sermon will be part of the Funeral Service.<sup>1</sup> The other reference to funerals is made by C. H. Spurgeon. The nineteenth century Baptist preacher indirectly refers to the possibility of preaching on the subject of death both before and at funeral services.<sup>2</sup>

#### The Indispensability of Prayer

Prayer is an indispensable part of worship. This is the forthright declaration of three lecturers on the Warrack Foundation.<sup>3</sup> The fact that two lecturers devote entire chapters to the subject of prayer,<sup>4</sup> that five men treat prayer in a section of their lectures,<sup>5</sup> and the fact that a total of sixteen lecturers speak about prayer<sup>6</sup> adds credence to the importance of prayer for worship and preaching in the sight of many Warrack lecturers.

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<sup>1</sup>Blaikie, The Ministry, p. 208.

<sup>2</sup>Spurgeon, An All-Round Ministry, p. 369.

<sup>3</sup>Gossip, p. 49. Burnet, p. 96. Niles, p. 93.

<sup>4</sup>Burnet, pp. 81-114. Niles, pp. 91-114.

<sup>5</sup>Gossip, pp. 46-53. Scott, pp. 183-86. Philip, pp. 87-96. Milligan, pp. 20-45. Keir, pp. 30-34.

<sup>6</sup>Gossip, Scott, Philip, Watt, Cairns, Burnet, Berry, Milligan, Jeffrey, Jarvis, MacLennan, Wright, Niles, Small, Keir, MacKenzie.



The discussion which follows will seek to reveal the importance of prayer for worship, for the sermon, and for the preacher. The place of prayer in the minister's life will be presented in Chapter V. Thus, the present investigation will focus on the place of prayer in worship plus the relationship of prayer to the sermon.

### Prayer Is Vital For Worship

In the opinion of four Warrack lecturers, one of the hardest yet most important tasks of a minister is to lead a worshipping congregation in prayer.<sup>1</sup>

This particular ministerial function "cannot be done too well."<sup>2</sup> Since "it is impossible to exaggerate the importance" of prayers in worship, the minister must be diligent in his preparation for this part of the Service.<sup>3</sup> Further, the minister should be alert to the needs of people as he leads prayer. Then too, the minister should be sensitive to the type of atmosphere he is creating for worship by his prayers.

Prepare adequately for leading prayer. This is the counsel which thirteen lecturers offer ministers. Since it is such a tremendous responsibility (because

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<sup>1</sup>Gossip, p. 49. Scott, p. 184. Burnet, pp. 82, 96. Niles, pp. 92-93.

<sup>2</sup>Burnet, p. 96.

<sup>3</sup>Quote from Gossip, p. 49.

of the type of service conducted in the Church of Scotland and the old Free Church of Scotland),<sup>1</sup> the minister must prepare for leading prayers with elaborate care.<sup>2</sup> Two lecturers go so far as to suggest that no part of Worship needs greater preparation than the prayers.<sup>3</sup> One reason why preparation is so vital is due to the fact that the unprepared minister leaves the worshippers too much at the mercy of his present mood.<sup>4</sup>

So how should the minister prepare his prayers according to several Warrack lecturers? The main thing the minister should do is continually think of the congregation while preparing the prayers.<sup>5</sup> Through his visiting and identification with the people of his parish, the minister will be able to sense their needs

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<sup>1</sup>Gossip, p. 47.

Milligan on pages 68 and 69 points out that the composition of the prayers was left to the discretion of the officiating minister ever since the Westminster Directory was issued in the mid-seventeenth century.

<sup>2</sup>Gossip, p. 49. Scott, p. 184. Philip, p. 87. Cairns, p. 69. Burnet, pp. 82, 96-97, 101. Mac-lennan, p. 29. Niles, pp. 92-93. Small, p. 77.

<sup>3</sup>Philip, p. 87. Cairns, p. 69.

<sup>4</sup>Gossip, p. 47. Philip, p. 89. Jarvis, p. 68.

<sup>5</sup>Philip, p. 94. Watt, pp. 244-45. Milligan, p. 23. Jarvis, pp. 67-68. MacLennan, p. 29.

and thus be able to include those needs in the prayers on Sunday.<sup>1</sup> If a minister does not prepare the exact words of prayer before the Service, he should strive to enter into the feelings of the worshippers and give expression to those feelings in prayer to the best of his ability.<sup>2</sup> Another way for a parish minister to prepare for prayer is to steep his mind and heart in the Scriptures (especially Christ's prayer in John 17)<sup>3</sup> and in the great prayers of the saints. He should even commit to memory some prayers from the various manuals of his and other churches.<sup>4</sup> It would also be helpful to young ministers if they kept a note-book of memorable petitions from the treasures found in Christendom's service-books.<sup>5</sup> These later suggestions now lead to a discussion about the value and place of written or free prayers.<sup>6</sup>

Prepare for both written and free prayer. That is the suggestion of some Warrack lecturers. Four lecturers urge young ministers especially, to write

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<sup>1</sup>Philip, p. 94. Milligan, p. 23. MacLennan, p. 29.

<sup>2</sup>Berry, p. 142. Jarvis, p. 68.

<sup>3</sup>Burnet, p. 101. Niles, p. 95.

<sup>4</sup>Philip, p. 92. Burnet, p. 101. Jarvis, pp. 67-68. MacKenzie, p. 102.

<sup>5</sup>Philip, p. 92. Burnet, p. 102. MacKenzie, p. 102.

<sup>6</sup>L. M. Watt on page 245 of his printed Warrack Lectures reports that the General Assembly declared in 1859 that the reading of a prayer in public worship, either from a book or manuscript, was contrary to the laws of the Church of Scotland. However, he further reports that the General Assembly had, by 1931, sanctioned the use of books of prayers for public worship.

out their prayers.<sup>1</sup> One lecturer feels young ministers should not be reluctant to pray extemporaneously,<sup>2</sup> while two additional lecturerers say either type of prayer is fine although they personally prefer the unread prayer.<sup>3</sup>

The value of the written prayer for the minister is that he can keep the prayers short and concise since there is nothing particularly edifying about "the graceless hodgepodge of unpremeditated 'free prayer'."<sup>4</sup> However, if ministers use written prayers, two lecturers would urge they be spoken in such a manner that worshippers "feel" they are being offered freely.<sup>5</sup>

Which ever form the minister uses, written or free, he should especially make use of intercessory prayer for the lonely and forgotten.<sup>6</sup> He should also include in the prayers, at times, such elements as confession, petition, thanksgiving and adoration.<sup>7</sup>

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<sup>1</sup>Scott, pp. 184-186. Watt, p. 245. Jarvis, p. 67. MacKenzie, p. 102.

<sup>2</sup>Berry, p. 143.

<sup>3</sup>Burnet, p. 102. MacLennan, pp. 27-29.

<sup>4</sup>Quote from MacLennan, p. 29. Jarvis, p. 67.

<sup>5</sup>Scott, pp. 185-186. Burnet, p. 102.

<sup>6</sup>Philip, pp. 94-95. Burnet, pp. 96-97. Milligan, pp. 24-25, 38-40. Niles, p. 93.

<sup>7</sup>Burnet, pp. 85-97. Milligan, pp. 30-38, 47-48. Jeffrey, p. 55.



All of these various elements and forms of prayer serve to create an atmosphere for worship,<sup>1</sup> and especially for the sermon.

### Prayer Is Vital For The Sermon

The Warrack lecturers suggest a number of ways in which prayer vitally effects the sermon. First, the prayers set the tone of the Service in which the sermon is a part.<sup>2</sup> Thus two lecturers feel that worshippers can gain a feeling of "expectancy" for the sermon because of the minister's prayers.<sup>3</sup> Second, because the minister has led the congregation in prayer up to the time of the sermon, he does not need to establish a rapport with the worshippers from the pulpit. That fellowship, that sympathy, that oneness is already there because of the minister's prayers.<sup>4</sup>

Third, the minister who has wrestled in prayer before and during his sermon preparation, plus before the actual delivery of the sermon, has gained a sense of power from God for that sermon.<sup>5</sup> Therefore in this connection, one lecturer commends to his

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<sup>1</sup>Philip, p. 87. Cairns, pp. 68-71.

<sup>2</sup>Philip, p. 87. Cairns, p. 71. Burnet, pp. 82-83. Small, p. 78. Keir, p. 35.

<sup>3</sup>Cairns, p. 71. Small, p. 78.

<sup>4</sup>Burnet, p. 83.

<sup>5</sup>Cairns, p. 68. Burnet, pp. 102-103. Milligan, p. 27.

audience the old Scottish practice of praying a short prayer from the pulpit just prior to the sermon, asking God to direct him and open the hearts of the worshippers to receive his message.<sup>1</sup>

A final value of prayer for the sermon is that it often speaks to the heart of the worshippers who may have been "bored" or "missed" by the preacher's sermon.<sup>2</sup>

Many of the points made by the Warrack lecturers regarding prayer and its relationship to preaching may also be found in homiletical literature written by British authors in the period between 1871 and 1920. In that literature there is also an emphasis upon the importance of prayer and the need to prepare, even to write, prayers carefully.<sup>3</sup> As in the Warrack material, there is the suggestion that the minister spend as much time in preparing the prayers for worship as he does in preparing his sermon.<sup>4</sup> Then too, the identical correlation is seen between the sermon and the prayers in both bodies of literature. That is, there is also the suggestion in the 1871-1920 literature that people will be

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<sup>1</sup>Milligan, pp. 63-64.

<sup>2</sup>Gossip, p. 49. Wright, p. 60.

<sup>3</sup>"Pastoral Theology," The Homiletic Quarterly, Vol. I, 1877, p. 317. Horton, Verbum Dei, p. 215. Jowett, The Preacher, pp. 159-160. Horne, The Romance Of Preaching, pp. 208-10.

<sup>4</sup>Horton, Verbum Dei, p. 215.

attentive to the sermon only if they are also stirred by the minister's prayers.<sup>1</sup> In fact, one author goes so far as to suggest that much of the minister's incapacity in the pulpit is due to people being unmoved by his prayers prior to the time of his sermon.<sup>2</sup>

Rather than spelling out in detail how a minister should prepare his prayers, the literature surveyed from the fifty year period prior to the Warrack Lectureship suggests merely that the minister have a deep sense of the presence of God and of the importance of his prayers as he writes them.<sup>3</sup> Also, no discussion was found in this literature (as in the Warrack literature) regarding whether written or extemporary prayers are best. Both types are referred to without drawing a distinction between them.<sup>4</sup>

#### Summary.

The conclusions reached in the above section will now be presented. The most obvious observation is that many Warrack lecturers place a great deal of emphasis on the necessity for preparation. The lecturers talk a great deal about the need to be prepared

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<sup>1</sup>Horton, Verbum Dei, p. 215. Horne, The Romance of Preaching, pp. 208-209.

<sup>2</sup>Horton, Verbum Dei, p. 215.

<sup>3</sup>"Pastoral Theology", The Homiletic Quarterly, p. 317.

<sup>4</sup>"Pastoral Theology", The Homiletic Quarterly, p. 317. Horne, The Romance of Preaching, p. 208.

for the entire Service as well as for each part of worship. Six of the fourteen lecturers who stress the importance of preparation for worship assert the minister must be as well prepared for each part of worship as he is for the sermon.. In fact, several men speaking on the Warrack Foundation declare that no part of worship (sermon included) needs greater preparation than the prayers.

Closely related to this observation regarding preparation are the answers given by many of these fourteen lecturers to the question: why is the minister's preparation for worship so important? The answer which appears on the surface of the lectures is this: since each part of worship is so important, it should be prepared for carefully. However, two other answers emerge upon a closer examination of the material.

One of those answers is this: what the Service of Worship becomes, depends almost totally upon the minister's preparation and conducting of the Service. Many of the lecturers declare that the minister is almost completely responsible for the "atmosphere" of worship. Only one lecturer suggests the minister, plus the people, create the atmosphere for each service. The other reason why preparation is so important is because each part of worship effects the sermon. Thus, while seven lecturers declare outright that the various parts of worship are not merely a framework for the



sermon but exist in their own right, they also go on to say that the proper conducting of these aspects of the Service greatly enhance the effect of the sermon.<sup>1</sup> Further, although five lecturers renounce the term "preliminaries" (the term which many people in Scotland formerly used to describe those elements of worship precedeing the sermon), and although the 1943 and 1948 lecturers declare they are glad the term is no longer heard in Scotland, nevertheless these men leave the clear impression that the various elements of worship do indeed "prepare" for the hearing of the sermon.<sup>2</sup> Since in the opinion of some lecturers the minister creates the atmosphere for worship and since each part of worship prepares for the sermon, the minister must arrange for these various parts thoroughly.

A third conclusion reached in this section on the minister's conduct of worship is that many Warrack lecturers create a high ideal of the minister. Many lecturers portray the local minister as a man who must be warm and tender in leading worship, as a man who must be alert to the needs and feelings of

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<sup>1</sup>Philip, pp. 75-77. Cairns, pp. 49-51. Stewart, pp. 70-72. Jeffrey, pp. 56-57. Small, pp. 76-78. Keir, pp. 32, 39. MacKenzie, pp. 101-102.

<sup>2</sup>Philip, p. 76. Cairns, p. 51. Stewart, p. 71. Jeffrey, p. 56. Small, p. 77.

his people as he prepares for worship, and as a man who must make thorough preparation for every Service he conducts. The Warrack lecturers therefore suggest it is by a minister's own effort that each Service becomes "successful." Only one lecturer suggest the Holy Spirit enables the minister and people to worship meaningfully.

Another finding in this section is the great emphasis many Warrack lecturers place upon prayer. Once again the main impression left by the sixteen lecturers who discuss prayer is that prayer vitally affects the sermon. By creating an atmosphere of expectancy for the sermon because of his prayer, by gaining a rapport with people through his prayer, and by getting in touch with the power of God in his personal prayers before writing and preaching his sermon, the minister is able to preach an effective sermon.

A fifth conclusion observed in this section is that more lecturers are apparently more concerned with the theory of worship and the individual parts thereof, than they are with the practical issue of conducting worship. For while thirty lecturers present their concept of worship, only twenty-four men on the Warrack Foundation make suggestions as to how the minister should conduct a service or lead worshippers in its various parts. The subject of the Sacraments particularly highlights this point.

While thirteen lecturers discuss the concept of Baptism, only four lecturers refer to the administration of the Sacrament. Again, although sixteen lecturers discuss the theoretical side of the Lord's Supper only five men make suggestions regarding the preparation and conducting of a celebration of communion.

A final conclusion is the fact that sixty-seven percent of the Warrack lecturers discuss, in some detail, the mechanics of preparing for and conducting worship, while only a handful of authors of the literature surveyed from the 1871-1920 period speak on this topic. Also in this connection, it can be seen that the writers of this literature from the fifty year period prior to the inauguration of the Warrack Lectureship present many of the same suggestions as the Warrack lecturers. That is, authors can be found who encourage ministers to prepare faithfully for worship and especially the prayers,<sup>1</sup> to prepare and read Scripture carefully, to prepare thoroughly for Special Services, and to realize the importance of hymns for worshippers.<sup>2</sup> Thus, with few exceptions, the Warrack lecturers present nothing on

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<sup>1</sup>Williamson, Ideals Of Ministry, p. 69.

<sup>2</sup>"Pastoral Theology", The Homiletic Quarterly, pp. 310, 314-15.

the subject of conducting worship which had not already appeared in print in the fifty years prior to the beginning of the Warrack Lectureship in Scotland. The lecturers merely spell out these suggestions in greater detail.

#### Summary Of Chapter

In summary, a number of changed attitudes regarding the relationship between preaching and the minister's priestly duties are documented in the Warrack material.

(1) First nearly ninety percent of the Warrack lecturers made some reference to the relationship between the sermon and worship, to various parts of worship or to the subject of worship itself. However, only twenty-seven percent of the authors of the homiletical and pastoral literature surveyed from the fifty year period prior to the Warrack Lectureship referred to this topic. Further, seventy-five percent of the Warrack lecturers who discussed the place of preaching in worship delivered their lectures during the first half of the Lectureship's history. Thus it may be stated that in the one hundred year period from the 1870's to the 1970's<sup>1</sup> two changes in emphasis occur. One change is reflected in the intense interest in aspects of worship from 1921 to 1973 in contrast to

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<sup>1</sup>The material surveyed from the fifty year period prior to the Warrack Lectureship covered material written in 1871 through 1920. Thus the years 1871-1971 are reflected in the material surveyed for this thesis.

the slight reference to worship in the 1873-1920 period. The other change is the obvious need to clarify the place of preaching in worship during the first half of the Warrack Lectureship's history while the need for such clarification was not so apparent in the 1948-1973 period.

(2) Closely related to this first point is a second. Although the Warrack Lectureship is concerned mainly with preaching, there have been consistent references to the subject of worship by thirty-two out of the thirty-six lecturers throughout the Lectureship's history.

(3) Third, a number of changes in attitude concerning various aspects of worship can be substantiated by the investigation carried out for this chapter. A more frequent use and general acceptance of the Christian Year in the Church of Scotland developed during the history of the Warrack Lectureship. Children's Addresses became accepted during the period covered by the Warrack Lectureship. In the British literature from the 1871-1920 period, one lecturer recorded that Children's Addresses were only "becoming" a pastoral duty. The attitude toward the Lord's Prayer changed from the time when the 1934 lecturer began his ministry and the year 1940. Frank Cairns claimed he had been rebuked for repeating the Lord's



Prayer at the beginning of his ministry.<sup>1</sup> O. B. Milligan, however, stated in his 1940 lectures that the Lord's Prayer should never be omitted from a Service of Worship.<sup>2</sup> Concerning Holy Communion, lecturers representing the first decade of the Warrack Lectureship (with one exception)<sup>3</sup> claim the main value of the Lord's Supper revolves around the "feeling" which the worshippers experience during the celebration of this Sacrament. Therefore these lecturers suggest an infrequent celebration of the Lord's Supper at special services only. However, lectures representing the third, fourth and fifth decades emphasize the action of God in a celebration of Holy Communion. These lecturers urge a frequent celebration of this sacrament, mainly during regular services of worship.

(4) A fourth change in attitude concerns the Marriage Service. Marriages in homes were the tradition for ministers to accept in the 1871-1920 period while the 1931 Warrack lecturer indicates ministers are to encourage church weddings.

(5) A fifth observation concerns the reported changed attitude of the laity. One change is the

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<sup>1</sup>Cairns, p. 69.

<sup>2</sup>Milligan, p. 46.

<sup>3</sup>Jarvis, in 1950.

laity's attitude regarding the place of the sermon in worship. During the first two decades of the Warrack Lectureship, the lecturers declare the laity had either an elevated view of preaching or else felt the sermon was inferior to the rest of worship. Then in the third decade, one lecturer reports the laity degrade preaching altogether. (The lecturer does not indicate whether or not this is due to a poor quality of preaching in the 1940's.) Another change in attitude on the part of the laity concerns the "preliminaries." Apparently some of the laity still referred to the parts of worship prior to the sermon as "preliminaries" in 1930 and 1934 but no longer did so by 1948.

(6) Sixth, an overview of the material in this chapter suggests there is a slight movement among the lecturers toward accepting a more liturgical emphasis for worship in the Church of Scotland. However, it must be pointed out, no majority of opinion exists regarding the importance of the liturgical elements in worship. Nevertheless, throughout the history of the Warrack Lectureship a good number of lecturers do recommend the use of creeds, collects, liturgical prayers, orders of worship from other Christian denominations, and the use of the Christian Year. At least more of the lecturers from 1940 onward

do show an openness to occasionally making use of these more liturgical elements in services ministers must conduct.

(7) Finally, although the lecturers state there has been no change in their attitude regarding the integral relationship between preaching and the rest of worship, and although many lecturers spend a great deal of time speaking about the effects which the various elements in worship have on the sermon, there is a constant change of emphasis in every decade of the Warrack Lectureship regarding the relationship between the sermon and other aspects of worship. First one lecturer will claim preaching is the pinnacle of worship and then another lecturer will declare no distinction should be drawn between preaching and other aspects of worship. Lecturers continue to portray one attitude or the other throughout the Lectureship's history.

#### IV. PREACHING AND THE MINISTER'S PEDAGOGICAL FUNCTION

In previous chapters, it has been observed that the Warrack lecturers relate various functions of the parish ministry to preaching. The present chapter will show that while some lecturers discuss the minister's role as teacher in the parish, the majority of men on the Warrack Foundation relate the function of teaching to preaching.

##### The Teaching Ministry In The Parish

"The Presbyterian minister is 'the teaching and preaching elder,' and the two adjectives are not to be separated in the pulpit."<sup>1</sup> This statement by James Cleland summarizes the scope and emphasis of the Warrack lecturers regarding the minister's pedagogical function. That is, the lecturers who discuss the minister's pedagogical role comment on the minister's opportunities for teaching in and out of the pulpit. However, as might well be expected in a lectureship on preaching, the vast majority of these lecturers discuss the role of teaching in preaching rather than the minister's teaching function outside of the pulpit.

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<sup>1</sup>Cleland, p. 91.

## The Opportunity Of Teaching In Class

Although only seven Warrack lecturers<sup>1</sup> discuss the minister's teaching role outside the pulpit, these men suggest that there are a fairly large number of places where the local minister could exercise his pedagogical function.

Four of these seven lecturers maintain parish ministers must be alert to the great opportunity of instructing persons in the Christian faith in their Communicants' Classes.<sup>2</sup> As persons gather in these classes to prepare for their first communion, the minister can, and should, teach the essentials of Christianity as well as the responsibilities involved in church membership. One lecturer goes so far as to assert that any neglect in this particular teaching opportunity "is nothing short of ministerial scandal."<sup>3</sup>

Three Warrack lecturers contend that the minister should consider teaching in Sunday School classes an excellent opportunity for bringing "children early to the feet of Christ."<sup>4</sup> The 1928 lecturer, A. B. Scott, asserts that the minister's teaching in a Sunday School class is a more effective means of instructing youth than through the children's address during worship.<sup>5</sup>

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<sup>1</sup>Coffin, pp. 103-104, 141-142. Scott, pp. 47-48. Watt, pp. 262, 273-75. Milligan, pp. 87-88. Jarvis, pp. 46-47. Menzies, pp. 59, 63-65.

<sup>2</sup>Coffin, pp. 141-42. Watt, p. 262. Milligan, pp. 87-88. Menzies, p. 59.

<sup>3</sup>Milligan, p. 88.

<sup>4</sup>Quote from Watt, p. 273; see also Scott, pp. 47-48 and Craig, pp. 46-47.

<sup>5</sup>Scott, pp. 47-48.



Two lecturers see a further teaching opportunity in relationship to Sunday School. These men suggest the parish minister can be involved in the instruction and supervision of Sunday School teachers.<sup>1</sup>

Other teaching opportunities mentioned by some Warrack lecturers include instruction on marriage to couples in premarital sessions,<sup>2</sup> plus the instruction of youth in Bible classes and other youth gatherings.<sup>3</sup>

It is interesting to note that in the selected British homiletical and pastoral literature surveyed from the fifty years prior the Warrack Lectureship, five authors were found who mentioned the role of teaching in the parish.<sup>4</sup> Unlike the seven Warrack lecturers, these authors merely listed the subject of ministerial teaching without discussing this function in any detail. These authors, representing the years from 1876 to 1909, indicate a minister can teach the Word of God in his pastoral contacts with people,<sup>5</sup> he can give instruction regarding Biblical interpretation

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<sup>1</sup>Scott, p. 48. Craig, pp. 46-47.

<sup>2</sup>Coffin, pp. 103-104. Menzies, pp. 63-65.

<sup>3</sup>Jarvis, p. 47. Craig, p. 46.

<sup>4</sup>Taylor, The Ministry, p. 29. Taylor, The Scottish Pulpit, p. 44. Watson, Cure Of Souls, pp. 76-68. Chadwick, Pastoral Teaching, pp. 322-23.

<sup>5</sup>Taylor, The Ministry, p. 29.

in classes,<sup>1</sup> he can instruct the ignorant<sup>2</sup> and have a permanent influence on people through teaching.<sup>3</sup>

#### The Desirability Of Teaching In Sermons

While only seven Warrack lecturers discuss the minister's role of teaching within the context of classes, twenty-three men on the Warrack Foundation endeavor to establish that teaching is a vital aspect of the minister's pulpit ministry.<sup>4</sup>

#### Teaching Should Be A Part Of All Preaching

A. C. Craig in his 1952 Warrack Lectures asserts that while the minister is able to carry on a teaching ministry in various classes and other gatherings of persons in the parish, nevertheless "the apex of the whole system" is the pulpit itself.<sup>5</sup> It is obvious that many Warrack lecturers hold the same view since they direct their audience's attention to the function of teaching from the pulpit.<sup>6</sup>

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<sup>1</sup>Watson, Cure Of Souls, p. 78. Henson, The Liberty of Propheying, pp. 107-108.

<sup>2</sup>Taylor, The Scottish Pulpit, p. 44.

<sup>3</sup>Chadwick, Pastoral Teaching, p. 322.

<sup>4</sup>Sclater, Black, Reid, Gossip, Coffin, Scott, Watt, Cairns, Burnet, Berry, Macleod, Milligan, Farmer, Macgregor, McIntyre, Jarvis, Craig, Menzies, Cowan, MacLennan, Small, Cleland.

<sup>5</sup>Craig, p. 47.

<sup>6</sup>Only two lecturers would disagree with Craig's statement. Jarvis on pages 46 and 47 of his published lectures feels that more teaching is done outside the pulpit than in it. MacKenzie on pages 78 and 79 of his lectures vehemently rejects the idea that teaching should be a part of preaching.

Eighteen lecturers, representing the time period from 1922 through 1955, state unequivocally that there must be a large amount of teaching in preaching.<sup>1</sup> These men make this contention for several reasons.

First, eight lecturers hold that one of the functions of the pulpit is simply to teach.<sup>2</sup> Second, thirteen lecturers from the 1922 through 1954 period maintain the people in the pews desperately need concrete instruction in the basic truths of the Christian faith.<sup>3</sup> A. J. Gossip in his 1925 lectures asserts that "never was teaching more required in preaching than today."<sup>4</sup> Other lecturers agree, stating that people have doubts and difficulties with some of the statements of the Christian faith in light of modern, scientific facts.<sup>5</sup> Thus these five lecturers urge young men preparing for the ministry to do everything possible in their ministry to make up

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<sup>1</sup>Sclater, Black, Reid, Gossip, Coffin, Watt, Cairns, Burnet, Berry, Macleod, Farmer, Macgregor, Cockburn, McIntyre, Craig, Menzies, Cowan, MacLennan.

<sup>2</sup>Black, pp. 19, 67-68. Gossip, p. 126. Coffin, pp. 12-13. Watt, p. 15. Macleod, p. 42. Craig, pp. 59, 104-105. Cowan, p. 25. MacLennan, p. 46.

<sup>3</sup>Sclater, p. 136. Black, pp. 18-19. Reid, pp. 112-113. Gossip, pp. 119-120. Cairns, pp. 87-88. Burnet, p. 49. Berry, p. 50. Macleod, p. 42. Macgregor, p. 75. McIntyre, pp. 15-17, 92. Craig, p. 59. Menzies, p. 9. Cowan, p. 25.

<sup>4</sup>Gossip, p. 119.

<sup>5</sup>Reid, pp. 112-14. Gossip, pp. 119-120. Cairns, pp. 87-88. Berry, p. 50. Menzies, p. 9.

for the deficiency in Christian instruction from the pulpit.<sup>1</sup> According to fourteen lecturers, one of the ways to make up for part of the alleged deficiency in Christian instruction from the pulpit is to preach on the fundamentals of Christian doctrine.<sup>2</sup> Since (in the opinion of many of these men) doctrine must be translated into modern terms, the techniques of good teaching must accompany the minister's presentation of doctrinal subjects.<sup>3</sup> Another way in which ministers could make up for this "deficiency" in Christian instruction is to lay out a careful plan of Christian education for a year's pulpit work so persons confused by the change and flux of the modern world might be able to hear "the great fundamental truths for which the Church of Christ stands."<sup>4</sup>

A third reason given by some Warrack lecturers for including teaching in preaching relates

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<sup>1</sup>This is the particular thrust of Frank Cairns 1934 Warrack Lectures; see pages 87-88.

<sup>2</sup>Black, pp. 136-38. Reid, pp. 110-12, 114-16. Coffin, pp. 47-49. Cairns, p. 88. Berry, pp. 48-49, 51-53, 79. Macleod, pp. 43, 46-47. Farmer, p. 143. Macgregor, pp. 72-74. Stewart, pp. 67, 69. Cockburn, Ch. V, p. 3. McIntyre, p. 87-96. Craig, pp. 22-23. Cowan, p. 85. Small, pp. 37-38.

<sup>3</sup>Black, p. 138. Reid, pp. 110, 116. Coffin, p. 47. Cairns, p. 88. Berry, pp. 49, 51. Farmer, p. 143. Cockburn, Ch. V., p. 3. McIntyre, pp. 87, 92.

<sup>4</sup>Coffin, p. 13. Berry, p. 50.

to the function of worship itself. In the opinion of three lecturers, one of the objects of worship is to make people think and to seek divine truth.<sup>1</sup> Thus, preachers in their sermons should challenge people to think about Christian truth.

A fourth reason why teaching should be a part of preaching is simply because so many people do not take advantage of other opportunities within the parish for continuing instruction in the Christian faith. Thus if there were no systematic instruction given from the pulpit, many people would not receive on-going Christian education.<sup>2</sup> As mentioned Chapter III above,<sup>3</sup> there is a great need in the mind of four lecturers to give further instruction to the majority of people in the pews about the meaning of the Sacraments.<sup>4</sup> To reach the most people, the minister should carry on much of this instruction from the pulpit.

Thus for a variety of reasons, eighteen War-rack lecturers suggest it is desirable, even imperative, that there be a certain amount of teaching in preaching.

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<sup>1</sup>Coffin, p. 51. Watt, p. 193. Craig, p. 59.

<sup>2</sup>Black, p. 19. Jarvis, p. 47. Craig, p. 59.

<sup>3</sup>See page 221, footnote 3.

<sup>4</sup>Scott, pp. 170-171. Milligan, pp. 76-77.  
Jarvis, p. 71. Small, p. 36.



Teaching Has No Place In Preaching

Only one lecturer on the Warrack Foundation would counter the opinion of the eighteen lecturers just mentioned. H. C. MacKenzie in his 1962 lectures, declares that the pulpit is not the place for the minister to carry out systematic instruction.<sup>1</sup> It is on this subject that MacKenzie criticizes the ministers of the Church of Scotland for what he contends is laying "an almost exclusive emphasis" on the aspect of teaching.<sup>2</sup> Further, MacKenzie believes the object of Public Worship is not to educate but to glorify God.<sup>3</sup>

It may be interesting to note at this point the position of MacKenzie and that of four other Warrack lecturers on the theological debate of whether or not there should be distinction between kerygma and didache. Here these five lecturers, who represent the period from 1940 through 1969, clearly reflect the influence of C. H. Dodd's The Apostolic Preaching and Its Developments which was first published in 1936. Dodd contended that in the New Testament preaching (kerygma) consisted of a public proclamation of central truths of Christianity for non-believers while teaching (didache) was mainly restricted to ethical instruction for believers. This discussion regarding

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<sup>1</sup>MacKenzie, p. 89.

<sup>2</sup>Ibid., p. 78.

<sup>3</sup>Ibid., p. 89.

kerygma and didache appears in the Warrack literature for the first time in the 1940 lectures of H. H. Farmer.

Three Warrack lecturers<sup>1</sup> refer directly to Dodd and his distinction between "preaching" and "teaching." All five lecturers who discuss this subject believe teaching is a part of preaching. Two of these men (MacKenzie and McWilliam) declare that teaching should seldom be incorporated into preaching<sup>2</sup> while three men (Farmer, MacLennan and Cleland) suggest that teaching should be a vital aspect of almost all teaching.<sup>3</sup>

It is interesting to note that before Dodd presented his hypothesis concerning the radical distinction of preaching and teaching at Kings College, London in 1935, the Warrack lecturers who discussed this subject spoke as if teaching should be a part of preaching. The lecturers who referred to this topic after 1936 always make a point of stating that there should not be a sharp distinction between preaching and teaching.<sup>4</sup> Thus it may be noted that C. H. Dodd's 1936 book did have an influence on the Warrack lecturers. Nevertheless, the position of

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<sup>1</sup>MacLennan, p. 46. Cleland, pp. 85-88. McWilliam, pp. 12-13.

<sup>2</sup>MacKenzie, p. 74. McWilliam, pp. 12-13.

<sup>3</sup>Farmer, pp. 29-30. MacLennan, p. 46. Cleland, pp. 85-87.

<sup>4</sup>Farmer, pp. 29-30. McIntyre, pp. 15-18. Jarvis, pp. 46-47. Craig, pp. 46-59, 104-106. Cowan, pp. 23-26. MacLennan, p. 46. MacKenzie, p. 74. Cleland, pp. 85-88. MacWilliam, pp. 12-13.

the lecturers prior to 1936 and the stance of the lecturers after that date regarding the place of teaching in preaching did not change appreciatively. The majority of lecturers who discuss this subject in the course of the Warrack Lectureship clearly maintain that teaching should be a vital part of most preaching.

#### Summary.

In sum, it may be observed that only twenty percent of the Warrack lecturers discuss the minister's role of teaching within structured classes and gatherings in the parish while nearly sixty-four percent of the men on the Warrack Foundation treat the subject of teaching in preaching.

Several lecturers maintain that teaching outside of the pulpit is of great importance. Particularly do several lecturers stress the impact of teaching in communicant's classes. Nevertheless, the vast majority of men speaking on the Warrack Series, assert that the pulpit is the apex of the teaching ministry.

The lecturers in the 1920's, 1930's and early 1950's all claim there is a great need for ministers to include some teaching in sermons. The main reason why teaching from the pulpit is stressed in these periods is related to the apparent need for systematic instruction in Christian truth on the part of people

who are confronting the influx of modern thought and also because these people failed to take advantage of continuing Christian education from other sources.

On the theoretical side, the majority of twenty-three lecturers who treat the subject of teaching in preaching claim that teaching must be a part of worship and/or most preaching should contain teaching. In this respect, the lecturers who appeared on the Warrack Lectureship following C. H. Dodd's published hypothesis regarding the distinction between kerygma and didache all made an effort to stress their feeling that there should not be a sharp distinction between these two elements of preaching. In fact, from 1922 through 1969, only two lecturers (those of 1962 and 1968/69) claim teaching should seldom be a part of teaching while twenty-one emphasize the need for the teaching element to be included in most of the minister's sermons.

Finally, by comparing the British homiletical and pastoral literature from 1871-1920 plus several other historical works on the ministry with the Warrack material, the "rise and fall" of teaching in preaching may readily be observed. It is stated that the preaching of the Continental Reformers (John Calvin included)<sup>1</sup> plus that of the seventeenth and early eighteenth century Scottish preachers was

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<sup>1</sup>Parker, The Oracles of God, p. 57.

predominantly teaching in nature.<sup>1</sup> Then it is reported that in Scotland the last two decades of the nineteenth century witnessed a decline in the teaching element in preaching.<sup>2</sup> However, from the end of the first decade of the twentieth century to the sixth decade writers portray preaching as needing to regain the element of teaching, often stating that Christian instruction from the pulpit had fallen too much into the background in Scotland.<sup>3</sup> Then, if the 1962 and 1968/69 Warrack lecturers represent any kind of consensus in Scotland, there is a slight reaction against the claims for more teaching in preaching.

#### The Teaching Methodology In Preaching

The Warrack lecturers present a body of postulates which they suggest should be employed by

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<sup>1</sup>Paulk, "The Ministry In The Time Of The Continental Reformer," pp. 134-35. Burleigh, History, pp. 267-68. Fleming, Church Of Scotland, p. 224.

<sup>2</sup>Smith, The Preacher As Pastor, p. 20. Fleming, Church Of Scotland, p. 224.

<sup>3</sup>In addition to the material presented above from the Warrack literature, see also W. F. Adeney, "Preaching," A Dictionary Of Christ And The Gospels, ed. James Hastings (Edinburgh: T & T Clark, 1908), p. 393; Henson, The Liberty of Prophesying, pp. 7, 204; and Fleming, Church Of Scotland, p. 224.



ministers in their preaching. Although some of these particular procedures are followed in the fields of speech and rhetoric, the entire set of principles are a part of the discipline of teaching. Further, James Black and Henry Sloan Coffin in the early years of the Warrack Lectureship suggest ministers apply the methodology of teaching in their pulpit work.<sup>1</sup> As a teacher plans a course of instruction, says Coffin, so also must the preacher "follow a similar educational system" of selecting subjects for training a congregation in Christian truth and living.<sup>2</sup> Therefore, this section will contain these rules and guidelines on preaching set down by Warrack lecturers, rules which relate to the methodology involved in teaching.

#### The Selection Of The Subject

It has already been established above that the majority of Warrack lecturers urge preachers to include teaching in their sermons. This particular section will delineate the type of subjects which the lecturers maintain should be preached upon because, in their opinion, people need instruction in these

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<sup>1</sup>Black, p. 49. Coffin, pp. 12-15.

<sup>2</sup>Coffin, p. 13.

areas of faith and also because some of these topics are simply the main subjects of the Christian faith.

The one subject suggested most often by Warrack lecturers is the topic of the forgiveness of sins. Eleven lecturers urge men standing on the threshold of the ministry to preach on forgiveness through Christ.<sup>1</sup> Therefore, nine men on the Warrack Series maintain that the way to make people aware of their sins is to constantly preach on the topic of grace.<sup>2</sup> But this should not be the offer of "cheap grace," or else people will not take sin seriously.<sup>3</sup>

The subject of Christ is the second most frequently mentioned topic to preach upon in the parish ministry. Eight men urge ministers to constantly preach the crucified and resurrected Christ.<sup>4</sup>

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<sup>1</sup>Hutton, pp. 54-55, 60-61, 70. Reid, p. 45. Gossip, p. 239. Philip, pp. 24-25, 41. Cairns, pp. 90-91. Burnet, pp. 72-73. Macgregor, pp. 70-71, 74. McIntyre, pp. 54-55, 59. Cowan, p. 124. Wright, p. 25. Boyd, pp. 55-56.

<sup>2</sup>Hutton, pp. 54-56. Reid, p. 45. Gossip, p. 239. Philip, pp. 24-26, 42-43. Cairns, pp. 90-91. Burnet, pp. 72-73. Macgregor, p. 63. McIntyre, pp. 9, 69. Wright, p. 25.

<sup>3</sup>Hutton, pp. 54-56, 60-61, 70. Reid, p. 45. Farmer, pp. 67-68.

<sup>4</sup>Gossip, p. 169. Cairns, pp. 76-77. Philip, p. 22. Stewart, pp. 68-69. Small, pp. 33-34. Burnet, p. 133. McIntyre, pp. 67-68. Cowan, pp. 68-69.

As R. Leonard Small put it: "Preach Christ, first and last, and all the time."<sup>1</sup> Nevertheless these men assert, ministers must preach not only a saving Christ, but also a challenging Christ. It is the inexhaustible theme of the total Christ which will keep a minister supplied with a subject upon which he can preach his entire ministry.<sup>2</sup>

No remaining subject for preaching appearing in the Warrack literature is recommended by more than four lecturers. Four men suggest ministers preach on the "great themes" of the Christian faith<sup>3</sup> while four lecturers declare there should be a wide variety of topics treated in the pulpit.<sup>4</sup> One lecturer suggests ministers preach on congregational concerns (giving, recruiting workers, the obligation of members and the like),<sup>5</sup> another recommends preaching on the subject of repentance<sup>6</sup> while another claims that "faith in God" is a topic ministers should not neglect in their preaching.<sup>7</sup>

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<sup>1</sup>Small, p. 34.

<sup>2</sup>See especially Cairns, p. 76; Burnet, p. 133; Stewart, pp. 68-69 and Small, pp. 33-34.

<sup>3</sup>Coffin, p. 14. Philip, p. 41. Burnet, p. 125. Macgregor, p. 74.

<sup>4</sup>Reid, pp. 85-87. Coffin, pp. 135-36. Philip, pp. 140-41. Stewart, p. 166.

<sup>5</sup>Coffin, pp. 135-146.

<sup>6</sup>Menzies, p. 17.

<sup>7</sup>Hutton, p. 50.

Finally, it must be pointed out that a vast variety of subjects for preaching are listed by the fifteen lecturers<sup>1</sup> who suggest ministers preach a series, or course of sermons. These lecturers, representing the period from 1922 through 1959, suggest a series may be preached on topics ranging from the Ten Commandments and questions asked by Jesus to the subjects of conversion and the careers of outstanding missionaries. It may be noted that the majority of topics suggested for a series of sermons might fit into the category of "doctrine" and thus reflect the emphases on doctrinal preaching in this lectureship as discussed above.

Before leaving this area of investigation, it may be observed that the majority of men on the Warrack Series contend the minister should find his subjects for preaching in the Bible. In fact, almost half of the Warrack lecturers insist that ministers should find their subjects in specific texts from the Bible.<sup>2</sup> Six of these men intimate that the text

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<sup>1</sup> Sclater, pp. 106-107. Reid, pp. 32, 103, 131. Gossip, pp. 170-71. Coffin, pp. 24-28, 30-33, 68, 74-75, 87-90, 141. Philip, pp. 151-59. Watt, pp. 141-42. Berry, pp. 84-85. Macleod, pp. 46-47. Stewart, p. 167. Jarvis, pp. 52-60. Menzies, p. 21. Cowan, pp. 44, 47, 78, 85. Wright, p. 66. MacLennan, pp. 50-51. Small, pp. 45, 49.

<sup>2</sup> Black, pp. 81, 84, 87, 127, 140-41, 143. Reid, pp. 125-28, 131. Gossip, pp. 196-97. Coffin, pp. 15-28. Philip, pp. 128, 143. Watt, pp. 112-14. Cairns, pp. 78-80. Berry, pp. 137-38. Macleod, p. 77. Stewart, pp. 46, 158, 164-65. McIntyre, pp. 37, 39-40. Jarvis, p. 16. Read, p. 74. Craig, p. 48. Menzies, pp. 137, 146. Cowan, pp. 121, 123. Small, pp. 48, 54-55. MacKenzie, p. 40. Cleland, p. 50.

should, on occasion, be an entire chapter or even book of the Bible.<sup>1</sup> Thus many of the Warrack lecturers, while urging ministers to preach on biblical subjects, allow preachers to "pick" their subjects according to their own reading, study and knowledge of the Bible. Only five lecturers were found to indicate that occasionally people and situations in the parish might suggest sermon topics to the preacher or that the minister may discover topics in his general reading.<sup>2</sup>

Therefore it may be stated that the emphasis by the Warrack lecturers upon selecting biblical topics might preclude that biblical preaching would be the norm in the Warrack literature. This is indeed the case. The eighteen lecturers mentioned above who stress selecting a biblical text as the basis for a sermon (especially H. H. Farmer, J. S. Stewart, R. E. McIntyre, R. Menzies, R. L. Small, A. J. Boyd and S. W. McWilliam) all elevate Biblical preaching above topical or any other kind of preaching.<sup>3</sup> At this point it may be observed that the Warrack

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<sup>1</sup>Black, pp. 127-134, 141. Reid, p. 131. Coffin, pp. 21-23. Stewart, pp. 164-65. McIntyre, p. 40. Craig, pp. 48-49.

<sup>2</sup>Gossip, p. 154. Coffin, p. 90. Jarvis, p. 60. Small, p. 45. Cleland, pp. 50-51.

<sup>3</sup>Farmer, p. 105. Stewart, pp. 169-170. McIntyre, pp. 79-80. Menzies, p. 132. Small, pp. 44-45. Boyd, pp. 55-56. McWilliam, p. 7.



material continues the emphasis placed upon Biblical preaching in the fifty year period prior to the inauguration of this Lectureship. Several authors from the 1871-1920 period, plus the writers who discuss the history of this time, claim that biblical, expository preaching was and should be the norm in Scotland's pulpits.<sup>1</sup> Thus there is a continuing emphasis upon the type of Biblical preaching which is strongly didactic in style and purpose in the one hundred year period from the early 1870's to the early 1970's.<sup>2</sup>

#### The Need For An Aim

Sidney M. Berry, the 1936 Warrack lecturer, declares the best teaching advice a preacher can receive is to set down in writing "the truth he wants to convey to his people in every sermon he preaches."<sup>3</sup>

<sup>1</sup>Taylor, The Scottish Pulpit, p. 57. Blaikie, Preachers Of Scotland, pp. 338-39. Dargon, A History Of Preaching, II, 145. Jeffs, Princes Of The Modern Pulpit, p. 6.

J. R. Fleming on page 194 of his History of The Church of Scotland says sermons were less strictly textual and more topical "but with more complete understanding of the Scriptural context and meaning."

<sup>2</sup>See also Keir, History Of Preaching, pp. 10-11 and Chadwick, Pastoral Teaching, p. ix.

<sup>3</sup>Berry, p. 115.

Ten other lecturers offer this same advice to men on the threshold of the parish ministry.<sup>1</sup> Three of them, like Berry, urge preachers to set forth their aim in a single sentence.<sup>2</sup> Having a specific aim for each sermon five lecturers assert, keeps the preacher from the most damaging criticism of all: "aiming at nothing and hitting it."<sup>3</sup> (All five of these lecturers use this phrase which Dale quoted in his 1878 Nine Lectures On Preaching as originating with Archbishop Whately.)<sup>4</sup> Further, if the minister knows where he is going in a sermon his preaching will be effective since the aim of his sermon will then also be clear to his assembled congregation.<sup>5</sup>

Therefore it can be seen that eleven lecturers encourage preachers to adopt for their preaching the method of sound teaching; namely, to know one's aim, one's goal, one's purpose.

Although only eleven lecturers explicitly declare preachers should have an aim in mind before writing a sermon, fifteen other men on the Warrack

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<sup>1</sup>Hutton's entire book is directed to this theme. Black, pp. 82, 91. Reid, pp. 134-135. Coffin, pp. 155-56. Philip, p. 127. Watt, p. 93. Cairns, p. 33. Burnet, p. 115. Stewart, pp. 119-121. Cleland, pp. 81, 95-98.

<sup>2</sup>Coffin, p. 155. Burnet, p. 138. Stewart, p. 121.

<sup>3</sup>Coffin, pp. 155-156. Philip, p. 127. Watt, p. 93. Cairns, p. 33. Cleland, p. 86.

<sup>4</sup>Dale, Nine Lectures On Preaching, p. 24.

<sup>5</sup>Reid, p. 135. Burnet, p. 138.

Foundation also speak of the various aims which a minister should have in his preaching.<sup>1</sup> Thus a total of twenty-six men encourage ministers to have a specific aim for each sermon they preach throughout their pulpit ministry.

The first category includes several suggested aims, all of which are related to each other. Nine lecturers contend the aim of the preacher is to leave people face to face with God.<sup>2</sup> A number of other lecturers describe this aim in slightly different terms. The preacher should aim to bring people into an encounter with God in Christ, seven Warrack lecturers insist.<sup>3</sup> Or as nine other lecturers contend, the preacher's aim is to help people draw near to God and come into a saving relationship with Christ.<sup>4</sup> In fact, three lecturers claim a preacher should aim to illicit a verdict from the people: to come to Christ.<sup>5</sup>

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<sup>1</sup>Sclater, Gossip, Farmer, Macgregor, McIntyre, Jarvis, Menzies, Cowan, Wright, Niles, Small, McWilliam.

<sup>2</sup>Reid, pp. 5-6, 24, 117. Gossip, pp. 75, 147, 237-38. Cairns, pp. 35, 37, 175. Burnet, p. 131. Stewart, p. 135. Jarvis, p. 13. Menzies, p. 12. Cowan, p. 19. Wright, p. 12.

<sup>3</sup>Black, p. 21. Berry, pp. 64, 123-124. Stewart, pp. 31-32. Menzies, pp. 44-45. Niles, p. 104. MacKenzie, pp. 27, 75. McWilliam, p. 14.

<sup>4</sup>Reid, pp. 10-12, 45-47, 90. Gossip, pp. 75, 106. Philip, p. 85. Cairns, pp. 31-32, 44-45, 61. Burnet, pp. 130-32. Berry, pp. 44, 47. Stewart, pp. 56-57. Small, p. 22.

<sup>5</sup>Black, pp. 56, 151. Gossip, pp. 135-138. Small, p. 23.

Another aim listed in the Warrack literature is the goal of exalting Jesus Christ. According to seven lecturers, the ultimate concern of the preacher is to "have all the light streaming from Christ" in every sermon.<sup>1</sup>

Closely related to these first two broad aims is a third. This aim may be called the goal of proclaiming the acts of God so that the preacher and his assembled congregation will be left glorifying the Lord. This aim is found in the lectures of four men.<sup>2</sup>

A fourth aim which the preacher should strive for is to offer people the bread of life,<sup>3</sup> the comfort of Christ.<sup>4</sup> The peace which comes from accepting the grace of God.<sup>5</sup> Ten lecturers urge ministers to make this the aim of their preaching.

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<sup>1</sup>Quote from Philip; see also Black, p. 36; Reid, pp. 91, 93; Macgregor, p. 79; Stewart, p. 61; Niles, p. 105; Small, pp. 26-27, 29, 31.

<sup>2</sup>Sclater, pp. 79-80. Black, p. 36. Stewart, pp. 5, 62, 65-67, 94-95. McIntyre, pp. 23-24.

This aim may result from the influence of Karl Barth (1886-1968) on these men, W. P. Paterson at least feels that this goal of preaching has entered Scottish preaching through Barth and his school. See W. P. Paterson, The Rule Of Faith (London: Hodder & Stoughton, 1912), p. 406. It may also be noted in Appendix L below that eleven Warrack lecturers refer to Barth a total of twenty-two times.

<sup>3</sup>Black, p. 124. McIntyre, p. 113.

<sup>4</sup>Hutton, pp. 109-110. Black, pp. 42-44. Cairns, pp. 136-137. Cleland, pp. 40-41.

<sup>5</sup>Hutton, p. 54. Reid, pp. 41-42. Philip, p. 26. Cairns, pp. 90-91. Burnet, p. 76. Macgregor, p. 63. McIntyre, p. 69. Wright, p. 25.

A fifth goal suggested to preachers is the aim of disturbing the comfortable. Six men on the Warrack Foundation declare ministers must include the disturbing demands of the Master as well as the peace and comfort of Christ in their sermons.<sup>1</sup> This is not a new suggestion in British homilectical literature since four British authors whose books were published between 1899 and 1914 also suggest preachers aim at comforting the disturbed and disturbing the comfortable through their pulpit ministry.<sup>2</sup>

A final category of aims which lecturers urge ministers to seek in preaching may be called the aim of leading people to live a Christian life. This aim appears solely in the lectures from the first fifteen years of the Warrack Lectureship.<sup>3</sup> The six men who discuss this aim believe a sermon should be an influence on the lives of people in the pews. Stated another way, these lecturers feel preachers should plead for the verdict of leading a good

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<sup>1</sup>Hutton, p. 74, 89-90. Reid, pp. 45-46. Farmer, pp. 67-68. Stewart, p. 27. Read, p. 18. Craig, p. 47.

<sup>2</sup>Smith, Modern Criticism, p. 281. Chadwick, Pastoral Teaching, pp. 106-107. Henson, Prophesying, p. 10. Horne, The Romance Of Preaching, pp. 117-118.

<sup>3</sup>Hutton, Sclater, Black, Gossip, Philip and Cairns all lectured in the years between 1921 and 1934.



Christian life.<sup>1</sup> This aim is also set forth in the writings of some British authors from the fifty year period prior to the Warrack Lectureship. Three authors, representing a time period from 1882 to 1907, also maintain preachers should aim to produce the desire for right living among their people.<sup>2</sup>

Continuing the comparison of aims as presented in this 1871-1920 literature and the aims described in the Warrack material, it may be seen that all but one of the aims set forth in the earlier literature reappears in the Warrack Lectures. The aim to exalt Christ,<sup>3</sup> to draw men into a saving relationship with God,<sup>4</sup> to comfort the disturbed and disturb the comfortable, plus the aim to lead people to live a better life all appear in the Warrack material. Only the aim set forth by P. T. Forsyth in 1907 is not found in the printed Warrack lectures. Forsyth maintained the preacher should make his first aim the object of enabling the church to preach to the world.<sup>5</sup>

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<sup>1</sup>Hutton, pp. 14, 79-83. Sclater, pp. 79-80, 84. Black, pp. 56, 99, 151. Gossip, pp. 36-37, 131-135. Philip, p. 11. Cairns, pp. 103-105, 118-119.

<sup>2</sup>Smith, The Preacher As Pastor, p. 21. Blaikie, The Preachers Of Scotland, pp. 10, 321, 342. Chadwick, Pastoral Teaching, pp. 379-380.

<sup>3</sup>Blaikie, Preachers Of Scotland, pp. 303-305. Denny, "Preaching Christ," p. 393.

<sup>4</sup>Smith, The Preacher As Pastor, p. 21. Taylor, Scottish Pulpit, pp. 267-268. Blaikie, The Preachers Of Scotland, p. 10.

<sup>5</sup>Forsyth, Positive Preaching, Chapter III and especially pp. 53-55.

In presenting the aims of the preacher, it is interesting to note that several of the British authors from the earlier period use the terms "preach" and "teach" almost interchangeably,<sup>1</sup> while only one Warrack lecturer follows this pattern at times.<sup>2</sup> Further, it may be observed that one aim presented in the Warrack literature does not appear in the selected homiletical and pastoral literature from the 1871-1920 period. That aim is the goal of proclaiming God's acts in such a way that the people are left glorifying God.

#### The Awareness Of The Hearers

Many Warrack lecturers apply another principle of teaching to the area of preaching; namely, being alert to the situation of the people with whom one is dealing. The material presented in the following subsections will reveal how this principle affects the minister's approach, style and the length of his sermons. It will also be seen that writers of British homiletical literature during the past one hundred years have stated that preachers must have an intimate acquaintance with their hearers for

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<sup>1</sup>Smith, The Pastor As Preacher, p. 21.  
 Blaikie, The Preachers Of Scotland, p. 321. Chadwick, Pastoral Teaching, pp. 379-380.

<sup>2</sup>Cairns, pp. 88, 105.

nothing is more fatal to effective preaching than to get adrift from human life, and to forget that we are speaking to human beings.<sup>1</sup>

A writer from 1873 and one from 1951 both claim that many of their contemporary preachers are virtually ignoring the condition of their hearers.<sup>2</sup> If this is an accurate appraisal of the situation, it is not surprising to find British homiletical writers in the last one hundred years consistently urging preachers to be aware of the hearers of their sermons in their approach and in their style of delivery.

#### An Awareness Of The Hearers Affects The Preacher's Approach

Know your hearers: the world in which they live, their concerns, their level of learning and their knowledge of Scripture. For if preacher starts wrongly he will bungle the whole business. This is the advice of twenty-nine lecturers on the Warrack Foundation.<sup>3</sup>

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<sup>1</sup>Quote from Cairns, p. 38. See also Black, p. 37; Coffin, p. 124; Berry, p. 82; and Read, pp. 19-20.

Blaikie, The Ministry, p. 49. Blaikie, Preachers Of Scotland, p. 342. Inskip, The Pastoral Idea, p. 4. Chadwick, Pastoral Teaching, pp. ix, 19.

This idea goes back at least to the mid seventeenth century as seen in the writing of Richard Baxter's The Reformed Pastor, pages 75-76 of Wilkinson's edition.

<sup>2</sup>Blaikie, The Ministry, p. 49. Read, pp. 19-20.

<sup>3</sup>Hutton, Sclater, Black, Reid, Gossip, Scott, Philip, Watt, Cairns, Berry, Macleod, Farmer, Macgregor, Stewart, Cockburn, Niebuhr, McIntyre, Read, Craig, Menzies, Cowan, MacLennan, Wright, Niles, Small, Boyd, MacKenzie, Cleland, McWilliam.

The lecturers insist that young men on the threshold of a preaching ministry be intimately aware of the people to whom they will preach week after week. These lecturers are so insistent at this point because they believe such an awareness of people and their concerns will affect the approach preachers use in their sermons as well as the kind of application they make of the gospel in those sermons.

Eighteen lecturers declare simply that preachers should know their people.<sup>1</sup> This means, in the opinion of five lecturers, it is just as necessary for the minister to study the people to whom he will preach as it is for him to study the Gospel which he preaches.<sup>2</sup> Thus ministers must "feel with" their people,<sup>3</sup> care and love them,<sup>4</sup> and get close to them.<sup>5</sup> It is interesting to note that nine lecturers say ministers must

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<sup>1</sup>Black, Reid, Gossip, Scott, Philip, Watt, Cairns, Berry, Farmer, Macgregor, Stewart, Read, Craig, Wright, Niles, Small, Boyd, McWilliam.

<sup>2</sup>Scott, p. 43. Watt, p. 56. Menzies, p. 113. MacLennan, p. 63. Wright, p. 41.

<sup>3</sup>Reid, pp. 188-190. Gossip, p. 23. Cairns, pp. 111, 130. Macgregor, pp. 43-44. Read, p. 46. Small, p. 21.

<sup>4</sup>Black, p. 97. Stewart, pp. 194-195. Niles, pp. 70-71. MacWilliam, pp. 15-16.

<sup>5</sup>Black, pp. 38-39, 112-14. Reid, pp. 181-82. Philip, p. 51. Berry, p. 152. Macgregor, p. 26. Stewart, pp. 105-106. Niles, p. 86. Boyd, pp. 85-86.

get to know people.<sup>1</sup> This is difficult, four lecturers maintain, since each person is unique and since the preacher's audience is such a heterogeneous group of people.<sup>2</sup> Then too, getting to know people is something which candidates for the ministry have little concern (at least this is the opinion of W. M. Macgregor in the early 1940's).<sup>3</sup> Nevertheless, because he lives among them and because he faces mostly the same people every week, the preacher can get to know his hearers.<sup>4</sup>

Other lecturers go further than merely telling preachers they must know their hearers. Twelve lecturers encourage preachers to understand the age in which people live.<sup>5</sup> As Reinhold Niebuhr said: "It is...the task of the pulpit to relate the ageless Gospel to the special problems of each age."<sup>6</sup> That

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<sup>1</sup>Black, pp. 38-39, 77. Reid, p. 52. Watt, p. 77. Macgregor, p. 26. Stewart, p. 194. Read, p. 46. Wright, p. 41. Boyd, p. 86. McWilliam, p. 7.

<sup>2</sup>Stewart, pp. 77. Craig, pp. 9, 12-13. Wright, pp. 46-47. Small, p. 96.

<sup>3</sup>Macgregor, p. 43.

<sup>4</sup>Philip, pp. 52-53. Cairns, pp. 124-25. Berry, p. 152. Wright, pp. 41, 57.

<sup>5</sup>Black, pp. 22, 26-27, 31-36. Reid, p. 47. Gossip, pp. 20, 95-96, 101. Macleod, pp. 56-57. Stewart, pp. 11, 13, 17-18, 22-27, 48, 52-53. Niebuhr, p. v. Read, pp. 16, 26, 29, 72, 79. Craig, pp. 20-26, 110-111. Menzies, p. 33. MacLennan, pp. 63, 70. MacKenzie, pp. 18-19. Cleland, pp. 42-48.

<sup>6</sup>Niebuhr, p. v.



is, if the preacher understand the present, scientific age this understanding will go far toward determining the kinds of approaches he uses in proclaiming God's Word to a specific congregation. If, for example, there is disillusionment in the present-day world, then the preacher needs to show people that God is still at the heart of their experience.<sup>1</sup> Thus the preacher's presentation must take account of the actual world in which people live if his message is to be effective. This is especially true in the era of radio and television. Since these media are a part of the world in which people now live, the preacher must understand the challenge these forms of media present for the preacher. This is the opinion of eleven Warrack lecturers.<sup>2</sup> For one thing, the sermon is no longer the great event of the week for most people living with these forms of communication and therefore they are not as expectant as people of another generation.<sup>3</sup> Also, many people simply accept as 'gospel' what other influential people have said on these media.<sup>4</sup> Further, since television effects

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<sup>1</sup>Black, p. 31. Reid, p. 47. Stewart, pp. 22-23, 52-53. Read, p. 26.

<sup>2</sup>Farmer, p. 13. Stewart, p. 176. Niebuhr, p. 80. Read, p. 82. Menzies, p. 40. Cowan, p. 14. MacLennan, pp. 20-22. Wright, pp. 19-21. Small, pp. 91-99. MacKenzie, pp. 17-18. McWilliam, pp. 52-70.

<sup>3</sup>Farmer, p. 13. Wright, p. 19. MacKenzie, pp. 17-18.

<sup>4</sup>Stewart, p. 176. Menzies, p. 40. Small, p. 40.

people's habit, attitudes and time-tables, the preacher cannot make the same approach to his people in his sermon as did his forefather.<sup>1</sup> It may be noted at this point that there are six lecturers who speak of opportunities to communicate the gospel via radio and four lecturers<sup>2</sup> who discuss the value of television for Christian evangelism.<sup>3</sup> Finally it can be observed that while two lecturers sense the challenge to preaching and the opportunity of communicating the gospel through these media, they nevertheless contend the most effective method of communicating God's Word is by a preacher whom the assembled congregation know as their minister.<sup>4</sup>

According to seventeen Warrack lecturers, it is especially important for ministers to know the intellectual level of their hearers and particularly important to be aware of their knowledge of Scripture.<sup>5</sup> The preacher in Scotland should presume his hearers have little knowledge of his subject and therefore aim

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<sup>1</sup>McWilliam, pp. 52-53.

<sup>2</sup>Stewart, p. 176. Niebuhr, p. 80. Cowan, p. 14. McWilliam, pp. 20-21. Small, pp. 91-92, 95. McWilliam, pp. 62-63.

<sup>3</sup>Read, p. 82. MacLennan, pp. 20-21. Small, pp. 91-95, 98-99. McWilliam, pp. 60-70.

<sup>4</sup>Wright, pp. 20-21. McWilliam, pp. 64-65.

<sup>5</sup>Hutton, Sclater, Black, Reid, Gossip, Berry, Macgregor, Cockburn, McIntyre, Read, Craig, Menzies, Cowan, Wright, Small, MacKenzie, McWilliam.

his message for ordinary men and women.<sup>1</sup> That is, preachers in Scotland must realize their hearers no longer have the Biblical background nor the burning interest in matters theological that their forefathers had.<sup>2</sup> If the preacher is aware of this situation, then he should strive to correct it by sound teaching from the pulpit.<sup>3</sup> However, when it comes to how "intellectual" this instruction should be, there is sharp disagreement among some Warrack lecturers. Seven lecturers, representing a time period from 1921-1953, feel preachers have pitched their message too low and thus failed to make people think.<sup>4</sup> This has resulted in a loss of people from the church and a loss in gaining current Biblical insights into such matters as the miracles, these lecturers report. Three lecturers from the 1948-1969 period however, maintain Scottish preaching has been too intellectual and therefore often fails to speak about the concerns of the hearers.<sup>5</sup>

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<sup>1</sup>Black, pp. 54-56. Berry, p. 83. Macgregor, p. 41. Cockburn, Ch. V, pp. 2-3.

<sup>2</sup>Black, pp. 25-26. Reid, pp. 11-12, 29-30, 156. Gossip, p. 127. Berry, p. 83. Macgregor, p. 75. Read, pp. 26-27, 35-36, 43-44. Small, p. 39. MacKenzie, p. 18.

Four other lecturers do not say a former generation knew their Bibles, they merely state the present generation has little biblical knowledge. See McIntyre, pp. 36-37; Craig, pp. 21-24; Cowan, p. 38; and Wright, pp. 33-34.

<sup>3</sup>Macgregor, p. 75. Craig, p. 46.

<sup>4</sup>Hutton, pp. 191-193. Sclater, pp. 81-82. Black, p. 23. Reid, pp. 16-17, 152. Gossip, pp. 54, 236. Craig, p. 58. Menzies, p. 42.

<sup>5</sup>McIntyre, p. 6. Read, p. 81. McWilliam, p. 17.

Before examining the subject of the preacher's style, it may be interesting to compare what British homiletical and pastoral authors from the 1871-1920 period say regarding an awareness of the preacher's audience and his approach with the advice offered by Warrack lecturers. Seven of these authors maintain, as do many Warrack lecturers, that a knowledge of one's hearers is essential for the preacher in finding the correct approach to proclaiming the Word of God.<sup>1</sup> Only one author from the earlier period was found to discuss the need to be aware of "modern" thought or the characteristics of the age in which people live,<sup>2</sup> whereas twelve lecturers on the Warrack Series addressed themselves to this subject. Four British writers from 1873 to 1919 encourage preachers to be alert to the change which has occurred in Scotland regarding the people's familiarity with the Bible.<sup>3</sup> Thus the

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<sup>1</sup>Smith, The Preacher As Pastor, p. 43. Stalker, The Preacher, pp. 77, 228. Carpenter, Lectures On Preaching, pp. 175, 184, 232-37. Inskip, The Pastoral Idea, p. v. Benvie, The Minister At Work, pp. 47-49. Horne, The Romance Of Preaching, pp. 142, 192. Kelman, The War And Preaching, pp. 163-64.

This thought also goes back at least as far as the mid seventeenth century as seen in Baxter's The Reformed Pastor. See pages 82-83 of Wilkinson's edition.

<sup>2</sup>Blaikie, Preachers Of Scotland, pp. 301, 310.

<sup>3</sup>Blaikie in 1873 and Taylor in 1886 reported there was biblical intelligence among the people. However, Forsyth in 1907 and Kelman in 1919 say that many of the people in Scotland and England ceased to be knowledgeable about the Bible.

Blaikie, The Ministry, p. 48. Taylor, The Scottish Pulpit, pp. 58-59. Forsyth, Positive Preaching, pp. 23-25. Kelman, The War And Preaching, p. 156.



material in the published Warrack Lectures which speaks of the preacher's need to understand the people, their world and their knowledge of Scripture before he decides upon the approach which he will use, for the main part is not new. That which is new to the Warrack literature is the consideration of radio and television plus the discussion about the relationship between intellectual preaching and the Scottish pulpit.

An Awareness Of The Hearers Affects The Preacher's Style

"Let us be content to be the children of our day."<sup>1</sup> This statement by George Macleod in the mid 1930's summarizes well what twenty-four Warrack lecturers say regarding the preacher's style.<sup>2</sup> These lecturers urge preachers to speak in a style which is understood by their hearers.

This will be accomplished only if ministers are aware of the current religious and daily situation of their people and thus give their sermons a setting in the words and thoughts of real life. Put somewhat differently, twelve lecturers encourage preachers to enter imaginatively into the situation of their hearers

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<sup>1</sup>Macleod, p. 57.

<sup>2</sup>Slater, Black, Reid, Gossip, Coffin, Philip, Watt, Cairns, Berry, Macleod, Farmer, Macgregor, Stewart, McIntyre, Jarvis, Read, Craig, Menzies, Cowan, Wright, Small, Keir, MacKenzie, Cleland.



and put the Gospel message on their wavelength.<sup>1</sup> It is the local minister who is uniquely equipped to do this according to the 1924 Warrack lecturer, since "the pulpit is only an extension" of his pastoral work.<sup>2</sup> Thus, four lecturers urge preachers to speak from the pulpit with the same intimacy<sup>3</sup> and sense of sympathy<sup>4</sup> as they do in their pastoral ministry when they are speaking to the specific hurts of individual people. This style of preaching should at times include speaking with emotion to the emotions of people.<sup>5</sup> Nevertheless, these men warn preachers against working up false emotions either in their voice or among the people. Yet, there is a place in preaching for sincere emotion. At this point it may be observed that while the writers of the generation before the founding of the Warrack Lectureship indicate preachers might include emotion in their preaching,<sup>6</sup> the eight Warrack

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<sup>1</sup>Reid, pp. 29, 42, 51-52. Cairns, p. 127. Berry, p. 35. Macleod, pp. 29-31, 56-57. Farmer, pp. 129-141. McIntyre, p. 74. Jarvis, p. 30. Read, p. 76. Menzies, p. 33. Cowan, p. 114. Small, p. 12. Cleland, p. 76.

<sup>2</sup>Reid, pp. 190-91.

<sup>3</sup>Reid, pp. 190-91. Cairns, p. 130.

<sup>4</sup>Reid, pp. 188-190, 198-200. Cairns, pp. 108-111, 114-15. Berry, p. 35. McIntyre, p. 65.

<sup>5</sup>Sclater, pp. 82-84, 86-87. Black, p. 159. Reid, pp. 98-100. Philip, p. 134. Berry, p. 107. Stewart, pp. 40-45. Cowan, p. 114. McWilliam, pp. 78-79.

<sup>6</sup>Taylor, The Scottish Pulpit, pp. 168-170, 196-98. Blaikie, The Preachers Of Scotland, pp. 305-06. Williamson, Ideals Of Ministry, p. 55. Horne, The Romance Of Preaching, pp. 242-245.

lecturers urge preachers to use a style which incorporates sincere emotion in delivery.<sup>1</sup>

Thus, the preacher who is aware of his hearers should not speak in abstractions or the language of theological schools.<sup>2</sup> Rather, the preacher should speak as one who knows that sermons written in a simplicity of style will be best understood by modern-day people. This will force the preacher to constantly redefine theological terms. Although this is the opinion of sixteen lecturers,<sup>3</sup> it may be noted that there are two lecturers who portray the style of the preacher in terms of a polished art.<sup>4</sup>

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<sup>1</sup>A source outside the Warrack literature substantiates the observation that in the second decade of the twentieth century the preaching in Scotland began to include more emotion than in the generation prior to the Warrack Lectureship. See Jeffs, Princes Of The Modern Pulpit, p. 244.

Nevertheless, Professor Morris Carstairs in the February 26, 1970 issue of The Scotsman, declares in an article entitled "How Scotland Pollutes People", that Scotland's theologians taught people to think negatively of emotion. Thus, Professor Carstairs believes the people of Scotland, because of the tradition of questioning emotion on the part of theologian and preacher, are ill equipped to deal with strong feelings. This "evidence" would question the effect of the Warrack lecturers who urged men preparing for the ministry to speak with emotion to the emotions of people.

<sup>2</sup>Coffin, p. 55. Cairns, p. 88. Berry, p. 35. Stewart, p. 149.

<sup>3</sup>Black, pp. 29-30, 38, 52, 106-109. Reid, pp. 29-31, 145-48, 155, 167. Gossip, pp. 123-24, 231-32. Coffin, p. 55. Philip, p. 121. Watt, p. 134. Burnet, p. 163. Berry, pp. 117-18. Macgregor, pp. 54-55. Stewart, pp. 35-40, 149-152. Read, pp. 14-15, 72, 91. Craig, p. 12. Wright, pp. 65-66. Small, pp. 60-61. Keir, pp. 61-63. MacKenzie, p. 92.

<sup>4</sup>Hutton, p. 175. MacKenzie, p. 83.

Overall, the main emphasis in the Warrack material is upon a style of preaching which is characterized by simple, meaningful wording which grows out of the preacher's own participation as a minister in the life of his hearers.

Nine of the writers of homiletical and pastoral literature in the fifty year period prior to the Warrack Lectureship discuss the style of sermons in relationship to the hearers of sermons.<sup>1</sup> They, like the Warrack lecturers listed above, also encourage preachers to preach to their congregations in a style which conveys sympathy as well as an understanding of the contemporary situation. Thus the message of the Warrack lecturers is not new at this point. However, it may be said that the Warrack lecturers spend much more time telling preachers how they can learn to understand the situation of their hearers and how to speak in a clear, simple style than do the writers from the 1871-1920 period.

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<sup>1</sup>See page 290, footnote 6 plus Carpenter, Lectures On Preaching, p. 34; Spurgeon, An All-Round Ministry, p. 361; Forsyth, Positive Preaching, pp. 62, 66; Chadwick, Pastoral Preaching, p. 194; and Kelman, The War And Preaching, pp. 173, 183.

Dargon, in his History Of Preaching, II, 292, reports that a simplicity of style entered British preaching as early as the eighteenth century. Thus it is somewhat strange to find British homiletical literature from the 1870's to the 1970's containing repeated suggestions to make the style of sermons more clear and simple.

From an historical view, it can be seen that preachers were counseled to adapt the Word to their hearers at least as early as the late sixth century. See Roland Bainton, "The Ministry In The Middle Ages," The Minister In Historical Perspective, Niebuhr and Williams, editors, p. 98.

An Awareness Of The Hearers Affects The Sermon's Length

Just as some Warrack lecturers feel the preacher's approach to his sermon and style of preaching should be determined by his understanding of his hearers, there are also lecturers who maintain an awareness of his hearers should determine the length of the minister's sermons.

Six lecturers hold that the preacher who is alert to the fact of "the modern inability to concentrate" will keep his sermons short.<sup>1</sup> (A short sermon is fifteen, twenty, or twenty-five to thirty minutes in length depending upon which lecturer one refers to at this point.)<sup>2</sup> Two lecturers conclude that the preacher who is known and trusted by his congregation can preach longer than fifteen or twenty minutes but must see that his message from the pulpit captures their attention or he too will have to shorten that particular sermon.<sup>3</sup> Two other lecturers flatly refuse to put a stopwatch on the preacher's lips.

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<sup>1</sup>Quote from Small, p. 79. See also Hutton, p. 12; Gossip, pp. 200-201, 206. Coffin, pp. 61-62. Philip, pp. 47, 119-120. Macgregor, p. 25.

<sup>2</sup>Philip, pp. 119-120 and Small, p. 79 speak of fifteen minute sermons. Scott, p. 197 and Coffin, p. 61 talk of twenty minute sermons. Reid, p. 146 and Gossip, p. 201 suggest sermons should be between twenty-five and thirty minutes in length.

<sup>3</sup>Coffin, pp. 61-62. Watt, p. 121.



They contend the preacher must preach according to a particular subject and not according to the clock.<sup>1</sup> Overall however, it may be seen that eight<sup>2</sup> of the ten lecturers who discuss the length of a sermon suggest the minister be alert to his hearers and let their condition and attention determine how long he usually preaches.

It is interesting to observe two things regarding the discussion on the length of sermons. First, eight of the first nine men to publish their Warrack lectures all referred to this topic. Second, only one author from the 1871-1920 period was found who discussed this subject and he vehemently opposed short sermons.<sup>3</sup>

#### The Involvement Of The Hearers

While a large number of Warrack lecturers speak of the need for preachers to be aware of their hearers when considering the approach, style and length of each sermon, a like number of lecturers encourage ministers to be alert to the involvement of their congregation in the preparation, delivery and effectiveness of those sermons.

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<sup>1</sup>Black, p. 123. Scott, pp. 195-97.

<sup>2</sup>Hutton, p. 12. Reid, p. 146. Gossip, pp. 200-201, 206. Coffin, pp. 61-62. Philip, pp. 47, 119-120. Watt, p. 121. Macgregor, p. 25. Small, p. 79.

<sup>3</sup>Forsyth, Positive Preaching, p. 75.



The Involvement Of The Hearers In The Sermon's Preparation

Seventeen Warrack lecturers discuss the involvement of the congregation in the preparation of the minister's sermons.<sup>1</sup> Five of these lecturers<sup>2</sup> suggest those who listen to the sermon can become involved directly in its preparation while fourteen lecturers<sup>3</sup> present ideas which will enable hearers to share indirectly in the preparation of sermons.

The people to whom the minister preaches can directly assist him in preparing his sermons. They can do this four lecturers contend when, prior to his actual written preparation, the minister asks persons to discuss his text or subject.<sup>4</sup> When the people tell the minister their needs, this also helps the preacher choose the text upon which he will preach.<sup>5</sup> The 1968/69 lecturer, while suggesting ministers might explore the possibility of inviting a group of parishioners to discuss the minister's topic prior to his actual sermon preparation, also declares that he personally has some doubts about this practice.<sup>6</sup>

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<sup>1</sup>Sclater, Black, Reid, Gossip, Coffin, Cairns, Burnet, Berry, Farmer, Stewart, McIntyre, Read, Cowan, MacLennan, Small, Cleland, McWilliam.

<sup>2</sup>Sclater, McIntyre, Read, Cleland, McWilliam.

<sup>3</sup>Sclater, Black, Reid, Gossip, Coffin, Cairns, Burnet, Berry, Farmer, Stewart, Cowan, MacLennan, Small, Cleland.

<sup>4</sup>Sclater, pp. 119-120. Read, p. 64. Cleland, pp. 120-22. McWilliam, pp. 49-51.

<sup>5</sup>McIntyre, pp. 106-107. Cleland, pp. 112-13.

<sup>6</sup>McWilliam, pp. 49-51.

The hearers of a sermon also play an indirect role in the preparation of sermons. It is the hearers of the sermon whom the minister is to visualize as he sits writing his sermon. This point is made by fourteen lecturers who represent the period from 1922 through 1969.<sup>1</sup> Thus, nearly forty percent of the Warrack lecturers maintain ministers should have their hearers indirectly involved in the preparation of a sermon so as to make sure the message of that sermon speaks directly to real people and their needs. This point is also made in the 1871-1920 literature surveyed for this thesis; however, only two authors from this period discuss this topic.<sup>2</sup> Thus, while this is not a new suggestion for the Warrack lecturers to make, it is a point upon which they place more emphasis than the writers of material in the fifty year period prior to the Warrack Lectureship.

#### The Involvement Of The Hearers In The Sermon's Delivery

As in the previous section on the preparation of a sermon, this section on delivery will also reveal that a fair number of Warrack lecturers believe the hearers have a direct and indirect role to play.

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<sup>1</sup>Sclater, p. 118. Black, p. 37. Reid, pp. 136, 187, 195. Gossip, pp. 147, 197. Coffin, p. 183. Cairns, p. 122. Burnet, p. 161. Berry, pp. 59, 110. Farmer, pp. 112-13. Stewart, p. 119. Cowan, p. 116. MacLennan, p. 71. Small, p. 93. Cleland, p. 112.

<sup>2</sup>Stalker, The Preacher, pp. 112-113. Jowett, The Preacher, pp. 137-138.

Nine lecturers speak of preaching as being "a reciprocal business."<sup>1</sup> That is, the hearers are also involved in the act of preaching. They inspire the preacher by their expectant listening<sup>2</sup> or they frustrate him by their apparent disinterest and bored expression.<sup>3</sup> They also may assist the preacher through their patience and sympathy when he has momentarily lost his point.<sup>4</sup> Then too, the hearers are indirectly involved in the sermon's delivery when the preacher keeps them in mind and seeks to bring them back to his main emphasis when he observes their askant looks.<sup>5</sup>

Thus it may be seen that over thirty percent of the Warrack lecturers stress the importance of the hearers' involvement in the delivery of a sermon, an involvement which is built upon a minister-parishioner relationship. That is, the minister who does not respect his hearers will find they will discourage him during his delivery by their lack of attention. However, when the preacher is in a personal relationship with his hearers (through his efforts as well as the

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<sup>1</sup>Quote from Berry, p. 99. Hutton, pp. 13-14, 187. Black, p. 164. Scott, p. 192. Philip, p. 120. Berry, pp. 99-100, 146. Stewart, pp. 219-220. McIntyre, p. 107. Cowan, pp. 114-17. Cleland, pp. 102-106, 112.

<sup>2</sup>Berry, pp. 103, 146. Stewart, p. 220. Cleland, p. 103.

<sup>3</sup>Hutton, pp. 13-14. Cleland, p. 106.

<sup>4</sup>Hutton, p. 187.

<sup>5</sup>Reid, p. 157. Watt, p. 77. Berry, p. 99.

power of the Holy Spirit)<sup>1</sup> they encourage and support him in the delivery of his sermon by their expectancy and attention.

### The Involvement Of The Hearers In The Sermon's Effectiveness

Effective preaching demands not only a good preacher but also a good congregation. This is the opinion of eleven lecturers representing each of the first five decades of the Warrack Lectureship's history.<sup>2</sup>

A. C. Craig in 1952 said that "preaching resembles teaching" because in both forms of communication, the effectiveness hinges mainly upon the person commissioned to be the channel between the message and the receiver.<sup>3</sup> Another lecturer agrees, suggesting sermons fail because people are not interested in the subject as a result of the lack of interest on the preacher's part in them.<sup>4</sup> Conversely, a congregation will be moved by a sermon when the members are aware that they are very dear to their minister who has frequent contact with them.<sup>5</sup> A group of five lecturers

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<sup>1</sup>Black, p. 164. Berry, p. 146.

<sup>2</sup>Hutton, pp. 13-14. Reid, pp. 49-50. Scott, p. 192. Watt, p. 193. Farmer, pp. 98-99. Stewart, p. 54. Jarvis, p. 76. Craig, p. 11. Cowan, p. 117. Keir, p. 51. Cleland, pp. 96, 102, 106.

<sup>3</sup>Craig, p. 11.

<sup>4</sup>Reid, pp. 49-50.

<sup>5</sup>Jarvis, p. 76. Cowan, p. 117.

suggest some sermons are ineffective simply because the preacher fails to use his sense of sympathetic imagination, thus making his sermons irrelevant to the actual condition of the hearers.<sup>1</sup>

Nevertheless, many of these same lecturers also emphasize that the congregation has as much, if not more responsibility for the effectiveness of the sermon than does the preacher.<sup>2</sup> For even if a sermon is well spoken, it must be knowingly heard.<sup>3</sup> The very first Warrack lecturer maintained that Scotland had a great tradition of preaching simply because the people of the land made the work of their preachers great by their great desire to hear the sermons of their ministers.<sup>4</sup>

Thus the hearers of a sermon help preaching to be effective. But it is always a joint effort between preacher and hearer. So it is not solely the task of the preacher to arrest the attention of his hearers. The hearers too must assume a large part of the responsibility to be expectant and hungry for the bread of life which the minister breaks in the pulpit.

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<sup>1</sup>Black, pp. 51, 67. Macgregor, p. 45. Jarvis, p. 14. Small, p. 21. Keir, p. 72.

<sup>2</sup>Hutton, pp. 13-14. Watt, p. 193. Farmer, pp. 98-99. Stewart, p. 54. Keir, p. 51. Cleland, pp. 96, 102, 106.

<sup>3</sup>Hutton, pp. 13-14. Scott, p. 192. Keir, p. 5. Cleland, p. 103.

<sup>4</sup>Hutton, p. 13.



Certain writers from the 1871-1920 period also discuss the effectiveness of preaching from the aspect of the preacher as well as the hearer. Several authors declare the preacher who seeks to put his sermon in understandable terms will be en rapport with his congregation and thus will be effective in preaching.<sup>1</sup> Three authors claim, as do some Warrack lecturers, that the preacher must preach imaginatively - putting himself in the place of his hearers - and thus involve those hearers in his sermon by speaking to their situation.<sup>2</sup> James Denny however, claims the preaching of Christ does not need imagination in its presentation.<sup>3</sup> In respect to the direct involvement of the hearers, only two writers were found who maintained that the expectancy of a congregation greatly influences the effectiveness of a sermon.<sup>4</sup> Countering

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<sup>1</sup>Williamson, Ideals Of Ministry, p. 43.  
Horne, The Romance Of Preaching, pp. 199-202.

<sup>2</sup>Dale, Nine Lectures On Preaching, pp. 50, 53.  
Jowett, The Preacher, p. 123. Kelman, The War And Preaching, pp. 166-168.

<sup>3</sup>Denny, "Preaching Christ," pp. 394-395.

<sup>4</sup>Spurgeon, An All-Round Ministry, p. 363.  
Horne, The Romance Of Preaching, pp. 201-202.

T. H. L. Parker in his book, The Oracles Of God: An Introduction To The Preaching Of John Calvin, declares that Calvin himself stressed the importance of the congregation's expectancy and attentive listening for effective preaching. See pages 61-63.

this point is that of another author who insists the effectiveness of the sermon depends almost entirely "upon the personal competence and labour of the preacher."<sup>1</sup> Nevertheless, as with the Warrack lecturers who discuss this point, these authors from the 1870-1920 period see the effectiveness of preaching as depending more upon the hearers and preachers taken together than resting solely upon one or the other.

#### The Role Of Listening

Books on teaching discuss the important role which listening has in the pedagogical process. The Warrack literature contains references to the role which listening has in preaching. Several lecturers feel listening plays a vital role in the predicator process. In fact, six lecturers on the Warrack Foundation suggest there is no such things as a sermon unless it is knowingly heard by the people.<sup>2</sup> One lecturer claims biblical support for this contention<sup>3</sup> while another maintains the Reformed tradition upholds this idea of sermon communication.<sup>4</sup> Still another

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<sup>1</sup>Henson, The Liberty of Prophesying, p. 4.

<sup>2</sup>Hutton, pp. 13-15. Black, pp. 37-38. Berry, pp. 102-103. McIntyre, pp. 30-31. Keir, p. 5. Cleland, pp. 96, 102-104, 106.

<sup>3</sup>Keir, p. 4.

<sup>4</sup>Cleland, p. 103.

lecturer stress the importance of the role of listening by suggesting a series of Warrack Lectures be given on how to listen to a sermon.<sup>1</sup>

Two lecturers discuss the role of listening on the part of the preacher. J. T. Cleland states that a minister should listen to the "unvoiced objectives and questions" of his hearers and try "to answer them as he moves through his address."<sup>2</sup> Two other lecturers believe the preacher, by his style and approach, creates the condition for people to listen objectively.<sup>3</sup>

Thus, this section plus the section immediately above contain substantial evidence to give the role of listening an important place in the Warrack material. It must be seen that the subject of listening also appears in the 1871-1920 literature. Several of the authors from this period discuss the role of listening on the part of the preacher and the hearers.<sup>4</sup> Yet it may be pointed out that this aspect of preaching receives considerably more emphasis in the Warrack literature than in the homiletical and pastoral literature surveyed from the fifty year period prior to the Warrack Lectureship.

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<sup>1</sup>McIntyre, p. 31.

<sup>2</sup>Cleland, pp. 103-104.

<sup>3</sup>Reid, p. 157. Philip, p. 125.

<sup>4</sup>Blaikie, The Ministry, p. 187. Spurgeon, An All-Round Ministry, p. 363.

### Summary.

In sum, a fair number of observations may be made regarding the section immediately above.

First it is obvious that the majority of Warrack lecturers feel ministers must be aware of the principles of teaching if they are to relate the Scriptural truths to the condition of contemporary man.

Second, it is interesting to note the terms used by the Warrack lecturers to refer to the people to whom ministers preach. Twenty-one lecturers use the term "people", fifteen use the term "congregation", twelve the term "men", nine the term "hearers", five the word "audience", four the term "persons", while only one or two lecturers use the terms "family of God", "Flock", "fellowship", "souls", or "members". Thus, from this listing, it appears the lecturers themselves do not regard the hearers of a sermon as an audience, but rather as persons.

Third, several topics are emphasized more in one period of the Lectureship than in another. The subject of what to preach was treated almost exclusively in the first half of the Lectureship's history. The advice to have an aim for each sermon is offered twice as much in the first thirty years of the Lectureship as it is in the last twenty years. Concerning the precise aim of each sermon, it may be noted that in the first fifteen years of the Lectureship's history,

lecturers suggested preachers have the aim of helping people lead a Christian life while this aim was not suggested after this period of time. Only in the second, third and fourth decades of the Warrack Lectureship on Preaching do lecturers encourage preachers to aim at exalting Christ. This analysis of aims therefore also reveals the shift in theological emphases among some well-known preachers (the Warrack lecturers).

A fourth observation is that a majority of Warrack lecturers encourage ministers to select doctrinal topics for their sermons. While some lecturers suggest other than doctrinal topics for preaching, nevertheless they suggest that a sermon on these subjects should also grow out of a biblical text.

A fifth observation relates to the fourth. Fifty percent of the men on the Warrack Foundation urge ministers to select a biblical text for the basis of each sermon.

Sixth, over eighty percent of the lecturers assert that ministers must know the people to whom they preach so they can use a meaningful approach to their sermons. Although fifty percent of the lecturers emphasize the importance of knowing the kinds of concerns people have and nearly fifty percent of the lecturers believe it is vital for preachers to be aware of the intellectual level of their hearers (especially their knowledge of Scripture) only thirty-



three percent discuss the preacher's need to understand the world in which people are living.

Seventh, lecturers in the first thirty-four years of the Warrack Lectureship maintain preachers in Scotland pitched their messages too low and failed to make people think. Then in the last two and one half decades lecturers contend that Scottish preaching was too intellectual and therefore failed to speak to the concerns of the hearers.

Eighth, the vast majority of lecturers urge the minister to preach in a simple, understandable style which grows out of his pastoral ministry among his people.

A ninth observation concerns the involvement of the hearers of a sermon. Twenty-five percent of the lecturers believe a congregation can become involved directly or indirectly in the sermon's preparation. Forty-seven percent feel the hearers can be involved in the delivery of the sermon by expectant listening and by the preacher's personal awareness of their attention or lack of listening. Seventeen percent of the Warrack lecturers contend the congregation must be actively involved in hearing the sermon or else it is not a sermon.

A final observation concerns the relationship between the material presented in the 1870-1920 literature and that presented in the Warrack literature regarding the methodology involved in preaching. There

is an equal emphasis in both bodies of literature on the need for the minister to have an intimate acquaintance with his hearers so he may find the correct approach to proclaiming God's Word and also discover the most understandable style of preaching. Those areas upon which certain Warrack lecturers place greater emphasis included the need for preachers to visualize their hearers as they write their sermons, the methods by which preachers learn about the lives of their hearers, and the role of listening on the part of both hearers and preacher. That which is new to the Warrack material is the suggestion that sermons be shorter, that preachers understand the influence of radio and television on their hearers and that ministers preach in a manner which result in the hearers glorifying God. Also the relationship between intellectual preaching and the Scottish pulpit is discussed in the Warrack material but not in the 1871-1920 literature.

#### The Teaching Medium As Personality

It has already been seen that a large percentage of Warrack lecturers discuss the methodology involved in the preacher's task of communicating the truth of the Gospel. The majority of Warrack lecturers clearly maintain that the medium of communicating the truth, namely the preacher's personality, is by far the most vital aspect for effective preaching. In

short, the preacher's personality is the most important element in shaping his preaching.

### The Role Of Personality In Preaching

What is the role which the Warrack lecturers ascribe to the preacher's personality? According to twenty-three lecturers, the personality of the preacher is the single most important factor in conveying God's truth via preaching.<sup>1</sup>

Clearly, Phillips Brooks' 1877 definition of preaching (the communication of truth through personality) has a great influence on the Warrack lecturers.<sup>2</sup> A total of nine lecturers refer to Brooks and this definition<sup>3</sup> while an additional five men refer to his definition without mentioning his name.<sup>4</sup> Thus a total of fourteen Warrack lecturers refer directly to this famous definition of preaching. Further,

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<sup>1</sup>Hutton, Sclater, Black, Reid, Gossip, Coffin, Scott, Philip, Watt, Cairns, Berry, Farmer, Macgregor, Stewart, McIntyre, Jarvis, Read, Craig, Wright, Small, Keir, Cleland, McWilliam.

<sup>2</sup>Although the phrase "truth through personality" is the popular definition attributed to Phillips Brooks, it may be noted that his definition originally was longer. "Preaching is the communication of truth by man to men. It has in it two essential elements, truth and personality." Phillips Brooks On Preaching (London: SPCK, 1965), p. 5.

<sup>3</sup>Sclater, p. 78. Reid, pp. 8, 84, 144, 159, 163. Coffin, pp. 156-57. Berry, pp. 42-43. Macgregor, p. 38. McIntyre, p. 110. Read, p. 82. Cleland, p. 119. McWilliam, pp. 71-73.

<sup>4</sup>Hutton, p. 135. Black, p. 57. Gossip, p. 79. Philip, p. 20. Cairn, p. 14.

twelve lecturers ascribe to the preacher's personality, the role of determining the success or failure of a given sermon.<sup>1</sup> That is, it is not the preaching method or technique which in the end results in "getting the message across," but the personality of the preacher is the determinative factor.<sup>2</sup>

In this regard, the "efficacy of preaching does not depend most on intellectual capacity or scholarship,<sup>3</sup> (although A. C. Craig seriously challenges this view.)<sup>4</sup> Yet several lecturers hasten to add at this point that they do not wish to convey the impression that the preacher's effectiveness depends primarily upon his virtues as an individual. Rather these lecturers contend the main thing is for the preacher to be right in his heart towards God so that his faith is impressed upon his sermons.<sup>5</sup>

Two lecturers take time to justify this view of preaching which rests so greatly upon the preacher's

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<sup>1</sup>Black, pp. 51-52, 57. Reid, pp. 121-23. Gossip, pp. 15-16, 69-71, 76-77, 79, 82. Scott, pp. 187, 192-93, 195. Watt, pp. 191, 222-223. Berry, pp. 109-110. Farmer, pp. 96-97. Macgregor, pp. 38-29. Jarvis, p. 84. Craig, p. 119. Small, pp. 24-25. Keir, pp. 127-28.

<sup>2</sup>Reid, p. 121. Watt, p. 191. Berry, p. 109. Craig, p. 119.

<sup>3</sup>Quote from Keir, p. 128. See also Watt, pp. 28-29.

<sup>4</sup>Craig, p. 104.

<sup>5</sup>Black, p. 57. Stewart, pp. 174-75, 190. Wright, p. 62. Keir, p. 120.



personality. H. H. Farmer attempts to explain this view theologically<sup>1</sup> while R. E. McIntyre contends this is the view of preaching which is portrayed in the Gospels.<sup>2</sup>

Before examining the place which some Warrack lecturers give to the preacher's speaking about himself in sermons, it may be noted that several authors from the 1871-1920 period also discuss the role of the preacher's personality in preaching. These four authors, all writing well after Phillips Brooks' famous series of Yale lectures in 1877, also maintain that the preacher's personality determines the efficacy of his preaching more than any other factor.<sup>3</sup> Further, B. B. Baxter in his published doctoral thesis on the Lyman Beecher Lectures declares that the power of personality is made the first desideratum of the preacher according to most lecturers on this series.<sup>4</sup>

Thus it may be seen that this emphasis upon the significant role of personality in preaching is not a new thrust in the Warrack material. For this emphasis is found in the British homiletical and

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<sup>1</sup>Farmer, pp. 27-28, 41.

<sup>2</sup>McIntyre, pp. 60-62.

<sup>3</sup>Stalker, The Preacher, pp. 166-67. Carpenter, Lectures On Preaching, pp. 3-4. Chadwick, Pastoral Teaching, pp. 26, 30, 65-68. Kelman, The War And Preaching, p. 194.

<sup>4</sup>B. B. Baxter, The Heart Of The Yale Lectures (New York: MacMillan, p. 1947), pp. 18, 231.



pastoral literature from the fifty year period prior to the inauguration of the Warrack Lectureship and is also found in the famed Lyman Beecher Lectures at Yale University for the years 1871-1944.

#### The Place Of Speaking About Self In Preaching

Since a large number of Warrack lecturers maintain it is the preacher's personality which is of great importance in preaching, it comes as no surprise to find quite a few lecturers suggesting that ministers at times speak to, and about themselves in their sermons.

James Black in 1923 claims the person who can teach himself is the person who can best teach others.<sup>1</sup> Black develops this point to suggest that when a preacher's message is spoken to his own heart it will be spoken to the hearts of others.<sup>2</sup> Five other lecturers agree with him.<sup>3</sup> They also believe that edifying, meaningful preaching results when a man preaches to his own heart because, in the opinion of these lecturers, all people share common passions, longings and failures.

There is a corollary in the Warrack material to the above point. Seventeen lecturers encourage

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<sup>1</sup>Black, pp. 67-68.

<sup>2</sup>Ibid., p. 68.

<sup>3</sup>Reid, p. 165. Gossip, pp. 16, 83-85. Cairns, pp. 65-67. Berry, p. 103. Small, pp. 24-25.

ministers to put themselves into their sermons.<sup>1</sup> That is, the intimate note must prevail in preaching.<sup>2</sup> Ministers may thus speak of their own experiences, especially their religious experiences, from the pulpit.<sup>3</sup> Even if a minister does not make a direct reference to himself in preaching, people are able to tell whether or not "his words are the flowering of a life" lived in the presence of God.<sup>4</sup> Thus, while seven lecturers encourage preachers not to hide the fact that they are human,<sup>5</sup> nine lecturers add that neither should preachers try to be artificial, clever,<sup>6</sup> or draw attention to themselves.<sup>7</sup> While it is effective for preachers to speak from their experiences with God, it is disastrous for them to draw attention to themselves rather than to God Himself.

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<sup>1</sup>Black, Reid, Gossip, Philip, Cairns, Berry, Macleod, Stewart, Cockburn, Jeffrey, McIntyre, Jarvis, Read, Craig, Menzies, Wright, McWilliam.

<sup>2</sup>Black, pp. 57, 171. Cairns, p. 12. Berry, pp. 56-57. McIntyre, pp. 52-53, 60. Jarvis, p. 22.

<sup>3</sup>Black, pp. 20, 121. Reid, pp. 193-94. Gossip, p. 73. Stewart, pp. 48-50. Jarvis, pp. 22. Craig, pp. 100-102. Menzies, pp. 29-30.

<sup>4</sup>Craig, p. 102.

<sup>5</sup>Gossip, p. 16. Philip, p. 47. Cairns, p. 124. Macleod, pp. 24-27. Cockburn, Chapter IV, pp. 15-16. Jarvis, p. 84. Read, p. 63.

<sup>6</sup>Black, pp. 120-21. Cairns, pp. 172, 174, 185-86. Stewart, pp. 32-33. McIntyre, pp. 108-109. Wright, p. 61. McWilliam, pp. 78-79.

<sup>7</sup>Black, p. 100. Reid, p. 123. Cairns, pp. 34-35, 92. Berry, pp. 13-14. Jeffrey, p. 60.

Once again it may be noted that this is yet another subject which is not an original emphasis in the Warrack material. The British homiletical and pastoral literature from the 1871-1920 period contains five references to the idea that ministers who are able to speak to and from their own hearts are the most effective preachers.<sup>1</sup>

#### Summary.

In sum, it may be observed that sixty-four percent of the Warrack lecturers discuss the role of the preacher's personality in preaching. The vast majority of these men suggest the personality of the preacher plays the most significant role in the efficacy of preaching. This view of the preacher's personality is also found in British and American homiletical literature from the fifty year period prior to the beginning of the Warrack Lectureship. Further, over forty-seven percent of the Warrack lecturers encourage ministers to speak to their own hearts when they are preaching. Here too, these lecturers claim this personal element in a sermon will help make it the type of preaching which speaks with conviction and meaning to the assembled congregation.

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<sup>1</sup>Taylor, The Ministry, pp. 35-37. Smith, The Preacher As Pastor, p. 20. Stalker, The Preacher, pp. 232-33. Carpenter, Lectures On Preaching, pp. 237-238. Benvie, The Minister At Work, pp. 40-41.

It may be noted that this later idea does not originate with the Warrack lecturers but also occurs in the British homiletical and pastoral literature from the 1871-1920 period.

#### Summary Of Chapter.

In conclusion, a broad summary of the points which have been made regarding preaching and the minister's pedagogical function may be considered.

(1) While the minister's teaching opportunities outside the pulpit are given some consideration in the Warrack literature, the pulpit is seen as the apex of the teaching ministry. Further, although several lecturers present only a small number of approaches which ministers may take in various teaching situations in the parish, the vast majority of lecturers discuss a variety of ways in which the methodology of teaching may be employed in the pulpit ministry.

(2) As a good teacher, the preacher must study not only his subject but he must also study the people to whom he speaks. That is, the preacher must make a good exegesis of the people who will hear him preach. This should then influence the approach and style of his sermon. Each sermon therefore, should be tailored to a particular congregation.

(3) It may be seen that many of the ideas which are presented in the Warrack literature regarding the minister's pedagogical functions are not new to



this body of homiletical literature. A listing of the various opportunities for teaching in the parish, the strong emphasis upon biblical preaching which is didactic in style, the need for specific kinds of aims in each sermon, the belief that the minister's personality and own spiritual experience greatly affect preaching, and the advice to ministers that they should cultivate an intimate personal relationship with their parishioners so they may know the best approach and style to use in their sermons - all of these topics may be discovered in the 1871-1920 British literature surveyed for this thesis.

(4) That which is new to the Warrack literature is the discussion of radio and television (their impact upon people's lives plus their use for communicating the Gospel), the insistence that sermons should be shorter, the discussion of intellectual preaching in Scotland, and the encouragement to make one aim of preaching to move the hearers to glorify God.

(5) Many Warrack lecturers contend that the minister-parishioner relationship has a vital impact upon preaching. First, because the local minister knows his people he is able to present his message in terms he knows they will understand. Second, the assembled congregation is alert and desirous to hear the sermon of their minister because they know they are dear to him. Then too, the preacher who is known and trusted by his people can preach longer than fifteen



or twenty minutes. Thus several lecturers conclude that although radio and television are fine means of communication, the best form of communicating God's truth is through a preacher whom the hearers know as minister. Preaching then may be viewed as an extension of the pastoral ministry.

(6) As in other chapters, a great deal of pressure appears to be placed upon the minister to see that his preaching is effective. He must spend time becoming intimately acquainted with his congregation: their concerns, level of learning and knowledge of Scripture, and the pressures of the world in which they live. He must also constantly consider his people as he writes and delivers his sermons. Then too, the minister is alerted to the fact that his personal spiritual pilgrimage will shine through his preaching with the implication that he should constantly cultivate a deep spiritual life. Finally, certain Warrack lecturers urge ministers to be sure and speak to their own hearts' needs and from their hearts so they may achieve predatory effectiveness.

(7) The influence of certain authors on many Warrack lecturers can be documented in this chapter. At least fourteen lecturers have been influenced by Phillip Brooks' definition of preaching as printed in his 1877 Lectures On Preaching. R. W. Dale's 1878 Nine Lectures On Preaching influenced five lecturers' view regarding the need for preachers to have a specific

aim for each sermon. Five lecturers reveal the influence of C. H. Dodd's distinction between kerygma and didache in his 1936 book The Apostolic Preaching And Its Developments.

(8) The Warrack material plus the 1871-1920 British literature reveal several shifts of homiletical emphases over a one hundred year period. First, the desire to have teaching be an integral part of preaching has risen and fallen several times over this time span. Second, the element of sincere emotion in preaching has become more acceptable in the second half of this one hundred year period. Third, lecturers in the first three decades of the Warrack Lectureship's history felt Scottish preaching should be more intellectual while lecturers in the last two decades insisted that preaching in Scotland was becoming too intellectual.

## V. PREACHING AND THE MINISTER'S PERSONAL RESPONSIBILITIES

There is quite an extensive discussion in the Warrack material about the minister's personal responsibilities. Explicit suggestions are made in this material on the ordering of a minister's time for study, devotion, and family. This chapter will discuss the relationship between preaching and these responsibilities of the minister as viewed by the Warrack lecturers.

### The Organization Of Personal Responsibilities

How shall a minister organize the hours and days of each week? What should he set as his priorities? Is there a top priority for a minister? Can he be expected to maintain these priorities? When, in the course of a given week, shall he write his sermon(s)? These are the kind of questions which shall receive attention in the discussion which follows.

#### The Need to Establish Priorities

The minister must "establish and observe some order of priority" in his occupation as preacher and pastor.<sup>1</sup> This advice was offered by J. A. Hutton, the first Warrack lecturer and sounded again as recently.

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<sup>1</sup>Quote from Jarvis, p. 90. See also Hutton, pp. 164-165; Black, p. 68; Small, pp. 63-64; Mac Kenzie, pp. 125-26; McWilliam, p. 101.

as 1969 by S. W. McWilliam. Four other lecturers in the years between 1921 and 1969 have also emphasized the need to set some priorities on the work and demands of the parish pastor. These six lecturers suggest that the minister's task is so great and the demands placed upon him to assume community work so extensive, that he must set some priorities.<sup>1</sup> If he fails to set his own priorities, the result will be frustration and weariness as he is controlled by the whims and wishes of others rather than his personal view of his task and calling.<sup>2</sup>

This suggestion that a minister establish priorities in his daily work as parish pastor was made by four writers of the British homiletical and pastoral literature surveyed from the fifty year period prior to the beginning of the Warrack Lectureship.<sup>3</sup> Thus the counsel to set priorities is not new to the Warrack material. However, a shift of emphasis on this subject does occur from the 1871-1920 literature to the Warrack literature. In the 1871-1920 literature, the main reason given for establishing priorities is to allow the minister proper time for personal study

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<sup>1</sup>Hutton, pp. 164-65. Black, pp. 68-69. Watt, pp. 76, 172. Small, p. 64. McWilliam, p. 101.

<sup>2</sup>Hutton, p. 165. Black, p. 69. Watt, pp. 76, 172. Jarvis, p. 90. Small, p. 64. MacKenzie, pp. 125-26.

<sup>3</sup>Watson, The Cure of Souls, pp. 233-234. Inskip, The Pastoral Idea, pp. 189-190. Chadwick, Pastoral Teaching, p. 23. Jowett, The Preacher, pp. 17, 237.

and the fulfillment of his ministerial duties. According to the comments in the Warrack material, a minister should establish priorities mainly to secure time for sermon preparation.<sup>1</sup>

#### Watch Running About

If the minister is going to have priorities, then he must "beware of too much running about."<sup>2</sup> For if the minister is caught up in the busy-ness of running around to countless engagements, he will not have time to devote to study, sermon preparation and his development as a preacher.

Eight lecturers on the Warrack Foundation urge the minister to make study one of his top priorities.<sup>3</sup> They therefore urge him to rigidly set aside the morning hours for systematic study. (It is interesting to note that the six men who lectured on the first half of the Warrack Foundation all maintain the morning hours should be set aside for study while the other two lecturers merely suggest the minister keep "certain" times for this part of his task.<sup>4</sup> The second

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<sup>1</sup>The discussion which follows below will reveal the importance placed upon the setting of priorities to insure proper time for sermon preparation.

<sup>2</sup>Quote from Watt, p. 76. See also Watt, p. 120 and MacKenzie, p. 31.

<sup>3</sup>Sclater, p. 97. Black, p. 74. Reid, p. 194. Philip, p. 73. Watt, p. 62. Stewart, p. 195. Cleland, p. 62. McWilliam, p. 85.

<sup>4</sup>Sclater, Black, Reid, Philip, Watt, Stewart.



and third lecturers in the Warrack series even contend that only the gravest crisis should take the minister out of his study before lunch.<sup>1</sup>

The minister should be in his vestry early on Sunday morning. This he should make as another of his priorities according to three lecturers.<sup>2</sup> In fact, these lecturers maintain the minister should insist on total privacy in the hours before the Service begins. For it is in the quiet hours of Sunday morning that he can seek to bathe his preaching in an atmosphere of prayer. Thus again, the minister should heed the urging of these Warrack lecturers and not become involved in busy motion or the hours of prayer in his vestry on Sunday morning will not be kept as one of his priorities.

Further, if the minister is constantly running about, he will not have time to develop as preacher. Thus he must watch the other crowding duties and engagements if he is to make preaching his main priority. This is the stated opinion of twelve lecturers.<sup>3</sup> (Here too it may be observed that nine of these men delivered

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<sup>1</sup>Sclater, p. 97. Black, p. 74.

<sup>2</sup>Philip, p. 82. Jeffrey, pp. 49, 51-54. MacKenzie, pp. 104-105.

<sup>3</sup>Hutton, p. 168. Sclater, pp. 78-79. Philip, pp. 18-19, 72. Watt, pp. 115, 120. Berry, p. 41. Stewart, pp. 111-12, 196-97. Jeffrey, pp. 49-50. Jarvis, pp. 76-77. Cowan, p. 39. Small, pp. 63-65. MacKenzie, p. 31. McWilliam, p. 85.

their lectures in the first half of the Warrack Lectureship's history.<sup>1</sup> Also it may be noted that five of these nine men caustically refer to the tasks of administration, committee work, denominational responsibilities, and responding to the demands people make upon the clergy when they the clergy should be working on sermon preparation.<sup>2</sup> In the opinion of these twelve lecturers, parish ministers who become overly involved in the "here-and-thereness" of their multifarious occupations neglect their pastoral and particularly, their preaching responsibilities.

Several writers of the British homiletical and pastoral literature in the 1871-1920 period also discuss the many demands made upon the minister and his need to establish priorities. As the Warrack writers, these authors encourage the minister to make study a prime priority and have set times for this vital part of his task.<sup>3</sup> Further, one of these authors from the 1871-1920 period urges ministers to be in their vestry early on Sunday for a time of prayer.<sup>4</sup> But no reference was uncovered in this material (from

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<sup>1</sup>Hutton, Sclater, Philip, Watt, Berry, Stewart, Jeffrey, Jarvis, Cowan.

<sup>2</sup>Hutton, Sclater, Philip, Stewart, Jeffrey.

<sup>3</sup>Stalker, The Preacher, pp. 224-25. Williamson, Ideals of Ministry, pp. 184-85. Henson, The Liberty of Prophesying, pp. 229-230. Anderson, The Scottish Pastor, p. 16. Jowett, The Preacher, pp. 114-17.

<sup>4</sup>Watson, The Cure of Souls, p. 140.

the fifty year period prior to the Warrack Lectureship) concerning the need to keep away from running about so a minister can develop as a preacher. Rather, several of these authors hold that a minister's preaching suffers if he fails to be diligent in strenuous study.<sup>1</sup> Another difference between the two bodies of literature concerns interruptions in his study. While many of the Warrack lecturers contend that interruptions due to personal visits and/or telephone calls should be rigorously discouraged, three authors from the 1871-1920 period maintain the minister should allow for these interruptions in his study as well as his vestry.<sup>2</sup>

#### Have Self-Discipline

If a minister is to keep from running about and thus sticking to his priorities, he must have self-discipline. Indeed, because the calling to the ministry leaves the minister as the master of so much of what he does, his must be the kind of discipline imposed from within himself. This is the opinion of fourteen men who have spoken on the Warrack Foundation.<sup>3</sup>

<sup>1</sup>Stalker, The Preacher, pp. 224-25. Williamson, Ideals of Ministry, p. 185. Anderson, The Scottish Pastor, p. 16.

<sup>2</sup>Watson, The Cure of Souls, p. 140. Williamson, Ideals of Ministry, p. 185. Henson, The Liberty of Prophesying, pp. 229-230.

<sup>3</sup>Hutton, pp. 146, 162. Black, pp. 71-72, 75-76. Philip, p. 73. Watt, pp. 60-61. Cairns, pp. 146-147, 149, 151. Berry, pp. 72-73. Stewart, pp. 107, 196. Jeffrey, pp. 8-10. Craig, p. 100. MacLennan, p. 32. Small, p. 74. Keir, p. 127. MacKenzie, p. 31. McWilliam, p. 85.

For one thing, a minister must have real discipline to keep from caught up "in a kind of phrenetic activity."<sup>1</sup> Also, since busy-ness can be slackness in disguise,<sup>2</sup> self-discipline is needed to keep the minister from being lazy.<sup>3</sup> Further, discipline is needed so the parish minister can apply himself to the essentials of his calling<sup>4</sup> (such as the disciplines of study, devotion, preaching and pastoral care). Above all, according to seven Warrack lecturers, the minister must have strict self-discipline for his task of preaching.<sup>5</sup> In fact, one lecturer goes so far as to declare that "the only preaching which is owned and blessed of God" is that which flows from "the daily discipline" of the minister's life.<sup>6</sup> So many lecturers refer to the need to work hard on sermons, to keep a time-table for completing sermons, and to be ever on the alert for sermon material that the entire following section will be devoted to that subject.

But first it may be pointed out that three authors of the 1871-1920 literature surveyed for this

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<sup>1</sup>Quote from McWilliam, p. 85. See also Black, pp. 75-76 and Stewart, pp. 107, 196.

<sup>2</sup>Black, pp. 75-76. Stewart, p. 196. McWilliam, p. 85.

<sup>3</sup>Black, pp. 75-76. Watt, pp. 60-61. Jeffrey, pp. 9-10. Craig, p. 100. McWilliam, p. 85.

<sup>4</sup>Philip, p. 73. Jeffrey, p. 74. McWilliam, p. 127.

<sup>5</sup>Cairns, pp. 146-47, 149, 151. Berry, pp. 72-73. Stewart, pp. 114-15. Jeffrey, pp. 8-9. Small, p. 74. MacKenzie, p. 31. McWilliam, p. 85.

<sup>6</sup>Jeffrey, p. 9.



paper also urge ministers to have self-discipline.<sup>1</sup> As with the Warrack lecturers referred to above, these authors declare that discipline is needed to keep the minister from becoming lazy<sup>2</sup> and to be sure he remains true to his calling.<sup>3</sup> Unlike the Warrack writers, these authors do not suggest that self-discipline is needed primarily for the task of preaching.

#### The Demand to Write Sermons

The main reason why the parish minister needs to organize his time is so that he may meet the demand to write his weekly sermon(s). Since he has a duty to preach one or two sermons each week, the minister should have a time-table for completing those sermons; and since he will feel the pressure of sticking to a schedule for writing sermons, he should constantly be on the alert for homiletical material. This is the clear impression of the remarks made by twenty-one men of the Warrack Foundation.<sup>4</sup>

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<sup>1</sup>Dale, Nine Lectures on Preaching, p. 65.  
Benvie, The Minister At Work, pp. 26-27. Chadwick, Pastoral Teaching, pp. 192-193.

<sup>2</sup>Dale, Nine Lectures On Preaching, p. 65.

<sup>3</sup>Benvie, The Minister At Work, pp. 26-27.  
Chadwick, Pastoral Teaching, p. 193.

<sup>4</sup>Hutton, Sclater, Black, Reid, Gossip, Coffin, Philip, Cairns, Burnet, Berry, Farmer, Macgregor, Stewart, Jeffrey, Jarvis, Cowan, Wright, Small, MacKenzie, Cleland, McWilliam.



Maintain A Time-Table for Completion

Nine Warrack lecturers urge young men preparing for the ministry to begin their weekly sermon preparation in the parish early in the week.<sup>1</sup> Five of these lecturers rigidly set Tuesday morning as the time to begin the preliminary spade work for Sunday's sermon(s).<sup>2</sup> The sermon(s) should be completed no later than Friday according to three men<sup>3</sup> or by Saturday noon in the opinion of two other lecturers.<sup>4</sup> The four other lecturers who speak of maintaining a time-table for completing sermons do so without being specific as to the day on which to start and complete Sunday's sermon(s).<sup>5</sup> All nine of these men (seven of whom delivered their lectures in the first half of the Warrack Lectureship's history) hold that sermons which are prepared mostly on Saturday will be "doomed to failure."<sup>6</sup>

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<sup>1</sup>Reid, Sclater, Gossip, Coffin, Philip, Berry, Stewart, Small, McWilliam.

<sup>2</sup>Gossip, pp. 153, 160. Coffin, p. 22. Berry, pp. 76-77. Small, p. 56. McWilliam, pp. 37-38.

<sup>3</sup>Berry, p. 76. Stewart, p. 113. McWilliam, pp. 37-38.

<sup>4</sup>Philip, p. 71. Small, p. 56.

<sup>5</sup>Sclater, pp. 107-108. Reid, pp. 158-159. Gossip, pp. 153, 160, 163. Coffin, p. 22.

<sup>6</sup>Quote from Reid, p. 158. See also especially Sclater, pp. 107-108.

Ten<sup>1</sup> of the twenty<sup>2</sup> men on the Warrack Foundation who speak of the actual task of sermon writing, intimate that it is downright hard work. All but one of these ten lecturers suggest ministers sit down and write sermons rather than wait for the time of the day or week when they "feel" inspired to do so.<sup>3</sup> Even if after an hour or so no thoughts come to the minister, he should continue to keep his pencil in hand ready to write.<sup>4</sup> Thus the time of sermon writing may become a battle.<sup>5</sup> One lecturer refers to it as "that dreadful hour,"<sup>6</sup> while other call it hard, laborious toil<sup>7</sup> or just plain drudgery.<sup>8</sup> The only note of "comfort" these

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<sup>1</sup>Hutton, pp. 181-83. Black, pp. 69-70, 80. Reid, p. 193. Gossip, pp. 159-162. Cairns, pp. 146-151. Stewart, pp. 113-15. Jeffrey, pp. 9, 36, 38-39. Jarvis, p. 42. MacKenzie, pp. 99-100. McWilliam, pp. 37-38, 77-78.

<sup>2</sup>Hutton, Sclater, Black, Reid, Gossip, Coffin, Cairns, Burnet, Berry, Farmer, Macgregor, Stewart, Jeffrey, Jarvis, Cowan, Wright, Small, MacKenzie, Cleland, McWilliam.

<sup>3</sup>Only A. J. Gossip suggests it is all right to turn to other work for a while when a minister finds he is involved for hours in trying to write a sermon. See pages 160-161 of Gossip's published lectures.

<sup>4</sup>Hutton, pp. 181-183; Black, pp. 69-70; Stewart, pp. 114-115; Jeffrey, p. 36 and MacKenzie, pp. 99-100 all maintain that a minister should stick to sermon writing and "demand inspiration."

<sup>5</sup>See Hutton, pp. 181-183.

<sup>6</sup>MacKenzie, p. 99.

<sup>7</sup>Black, p. 80. Gossip, p. 151. Cairns, p. 149. Stewart, p. 114. Jarvis, p. 42. Small, p. 59. McWilliam, pp. 77-78.

<sup>8</sup>Jeffrey, p. 9.

lecturers offer at this point to young men preparing for the ministry, is that ministers should deal humorously with themselves when writing sermons<sup>1</sup> and gain a sense of joy when contemplating the people who eagerly await their Sunday sermon(s).<sup>2</sup>

When the majority of Warrack lecturers speak of writing sermons, they mean "writing" in the literal sense of the word. No fewer than nineteen lecturers declare that the minister's sermon should be written out in full, especially in the early years of ministry.<sup>3</sup> There are several reasons why sermons should be written. For one thing, writing cultivates a literary style<sup>4</sup> and this, according to one lecturer is necessary, since a Scottish audience looks for this style in its preachers.<sup>5</sup> Also, writing sermons helps clarify the minister's thoughts.<sup>6</sup> Further, written sermons have a better balance between their parts than those which are delivered

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<sup>1</sup>Hutton, p. 177.

<sup>2</sup>Jeffrey, pp. 35-36.

<sup>3</sup>Hutton, pp. 171-72, 180. Sclater, p. 119. Black, p. 173. Reid, pp. 144-45, 158-59. Gossip, pp. 187-190. Coffin, p. 183. Cairns, p. 122. Burnett, pp. 151-52, 157-164. Berry, pp. 59, 75. Farmer, pp. 112-13. Macgregor, p. 54. Stewart, p. 119. Jarvis, p. 22. Cowan, p. 116. Wright, p. 68. Small, p. 58. MacKenzie, p. 97. Cleland, p. 112. McWilliam, p. 42.

<sup>4</sup>Sclater, p. 119. Reid, p. 145. Wright, p. 68.

<sup>5</sup>Gossip, p. 187.

<sup>6</sup>Black, p. 173. Reid, p. 144. MacKenzie, p. 99. McWilliam, p. 42.

only from notes.<sup>1</sup> It is interesting to observe that no lecturers suggest ministers in their early years need not write out their sermons. To write sermons in full is hard, but necessary work for men beginning the parish ministry.

### Develop the Homiletical-eye For Stimulation

Since the minister is always under pressure to write sermons, he must not only organize his time so that he completes sermons before Friday or Saturday noon, he must also organize his entire personal life so that he is constantly gathering sermon material.

To use the phrases of several lecturers, the minister must "cultivate the 'homiletic mind'"<sup>2</sup> and "develop the 'homiletic eye'"<sup>3</sup> so that as he gazes upon life he becomes 'sermon conscious.'<sup>4</sup> This is important fifteen lecturers suggest not only for gathering texts and sermon material in general<sup>5</sup>

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<sup>1</sup>Reid, p. 145.

<sup>2</sup>Black, p. 78. MacKenzie, pp. 86-87.

<sup>3</sup>Sclater, p. 133. Although H. S. Coffin doesn't use this phrase, it is clearly implied in his comments on pp. 22, 184-185.

<sup>4</sup>MacKenzie, p. 87.

<sup>5</sup>Sclater, p. 133. Black, p. 78. Coffin, pp. 22, 184-85. Scott, p. 154. Philip, 145. Watt, pp. 159-160. Burnet, pp. 125-26, 128. Berry, pp. 87-88. Macleod, pp. 87-88. Stewart, p. 154. Jarvis, p. 29. MacKenzie, pp. 86-88.

Stewart also says on pages 107-108 that ministers need not direct all they read toward gathering sermon material.



but also important for gathering sermon illustrations.<sup>1</sup> Once the minister has spotted illustrative material, thirteen Warrack lecturers urge him to keep this material in a little common-place notebook.<sup>2</sup> The material in this notebook can be readily used for sermons, give rise to suggestions for sermons, and thus save time in the actual preparation of a sermon. Since the saving of time is one reason for keeping this type of notebook, only two<sup>3</sup> of the thirteen lecturers suggest these little books should be organized in a systematic manner.

Therefore in the interest of saving time, thirteen Warrack lecturers urge ministers to ever be alert for sermonic material in their Bible reading, reading in general and daily conversations and observations. In order to cultivate the homiletic eye and mind, the minister may need "to become a new kind of person"<sup>4</sup> according to one lecturer. The minister needs to be the kind of person who becomes a successful preacher; while ministers who feverishly hunt for material "become mere hacks in time."<sup>5</sup>

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<sup>1</sup>Hutton, p. 142. Black, p. 78. Coffin, pp. 22, 184-85. Burnet, pp. 125-26, 128. Stewart, p. 154. Cowan, p. 123. Small, pp. 56-58.

<sup>2</sup>Hutton, pp. 6-8, 141-43, 152. Black, p. 112. Coffin, p. 22. Scott, p. 154. Philip, p. 145. Watt, pp. 159-160. Burnet, pp. 122-26, 128. Berry, pp. 87-88. Macleod, pp. 87-88. Stewart, p. 154. Jarvis, p. 29. Cowan, p. 123. Small, pp. 56-58. MacKenzie, p. 88.

<sup>3</sup>Watt, pp. 159-160. MacKenzie, p. 88.

<sup>4</sup>MacKenzie, p. 88.

<sup>5</sup>Macleod, p. 88.



### Summary.

In summary, a number of observations may be made regarding the organization of the minister's personal responsibilities.

First, more than half of the Warrack lecturers contend the parish pastor is so pressured by ministerial tasks and constant demands that he must establish priorities by strict self-discipline. Apparently, the minister is able to maintain the discipline to stick to these priorities since there is no mention of the need to teach his parishioners what priorities he has established so they might help him at this point.

Second, the comments of these lecturers clearly reveal what they consider the main priority in the life of a minister. He must make sermon preparation the task which receives his main interest and time. In fact, he must maintain a time-table for completing his sermons and maintain a "homiletic eye and mind" for sermonic material which he should keep in a commonplace notebook.

Third, a clear change of emphasis in the course of the Lectureship can be seen regarding certain attitudes held by some lecturers. One such change concerns the need for a minister to develop as a preacher. During the first half of the Lectureship's history, nine men declare the minister must watch crowding personal and pastoral duties so he can make his development as preacher his top priority. Only three lecturers make this

declaration in the second half of the Lectureship's history. Another change concerns the attitude of some lecturers toward the tasks of administration, committee work and denominational responsibilities. During the first half of the Warrack Lectureship, five lecturers speak in a derogatory manner concerning these tasks simply because these things interfere with the time which could be spent on sermon preparation. Several lecturers of more recent years suggest a minister can assume some of these responsibilities without hurting the quality of his weekly sermon(s).<sup>1</sup>

Fourth, not all Warrack lecturers leave the impression that good sermons are only written in the quiet and leisure of the study where the minister retreats from all interruptions of parishioners. Several lecturers intimate that sermons often speak best to the hearts of people when those sermons are wrung out of the stresses of a busy week where the interruptions of parishioners are not seen as moments of irritation, but inspiration.<sup>2</sup>

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<sup>1</sup>See especially Small, pp. 63-65.

The reviewer of Small's published Warrack lectures says "Here is one of the few men who can take a really large share of committee and community work and yet keep tryst with the supreme function of preaching...." John Down, "Preaching To Modern Man" The Expository Times, July, 1961, p. 312.

<sup>2</sup>Notably Coffin, pp. 182-83; Berry, pp. 34-35; and Jeffrey, p. 51.

A fifth observation regarding the organization of the minister's personal responsibilities concerns the comparison between the remarks made on the subject by the writers of the 1871-1920 British homiletical and pastoral literature and those made by the Warrack writers. Although the 1871-1920 writers also stress the need for the minister to establish priorities, they maintain that studying should be his number one concern rather than preaching (the main priority according to many Warrack lecturers). Further, these writers from the fifty year period prior to the Warrack Lectureship also suggest the minister work hard and have self-discipline but for the purpose of fulfilling his pastoral duties rather than for the purpose of developing as a preacher (the main reason set by the Warrack writers). Also, even though many lecturers on the Warrack series declare the minister should maintain a strict time-table for completing his sermons, no reference to this suggestion was uncovered in the 1871-1920 literature. Finally, no reference was made in the 1871-1920 literature to the need of actually writing out sermons in full while more than half of the Warrack lecturers maintain this is a necessity.

A sixth observation in the Warrack material is the underlying impression given to the young men who heard the lecturers. The men on the Warrack Foundation (who served an average of twenty-six years

in the parish ministry<sup>1</sup>) could leave the young men preparing for the ministry with the feelin of frustration. For one thing, these lecturers suggest that a minister must constantly be gathering sermonic material or he will be a hack in the pulpit. Also, if the minister does not begin his sermon preparation early in the week, he will be a failure. Further, if the minister's sermons do not result from a disciplined life, those sermons will not be blessed by God. In addition young men preparing for the ministry are encouraged to cultivate "homiletic eyes and minds" with the probable result that they envision their entire future life as goverened solely by their role as preacher. Then too, sermon writing is such a dreadful, hard chore, according to many Warrack lecturers, the young men who listened to those lectures, could have despaired at the thought of writing one and two sermons each week for the rest of their lives. It may be noted here that a British writer as early as 1876, clearly states that good preaching results from strenuous exertion, and that success in the ministry "results only from continuous and systematic labor."<sup>2</sup> Thus this is not a new suggestion in the Warrack material.

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<sup>1</sup>See Appendix D.

<sup>2</sup>Quote from page 6 of Taylor, The Ministry of the Word. See also pages 5-8 of Taylor's book.

Another reference, this one from A. W. Burnet's published Warrack lectures of 1935, reveals that this thought is not new in the Warrack literature. Burnet, on page 122, quotes the famous American preacher Henry Ward Beecher (1813-1887) as saying "A man who is going to be a successful preacher should make his whole life run towards the pulpit."

Seventh, as was pointed out in previous chapters, many Warrack lecturers in this section on a minister's need to organize also give the impression that he must become a "super" kind of person. In the above section the lecturers maintain the minister must become "a new kind of person;" that is, a highly organized, disciplined minister. Just one lecturer<sup>1</sup> suggests this occurs not only by hard work but together with the grace of God. Also, no reference is made to the possibility of parishioners helping their parish pastor develop as a minister or assisting him in ministry. Apparently, the minister is to do these things strictly on his own initiative and power.

A final observation concerns the Warrack lecturers' view of the total ministry. The majority of lecturers who discuss the minister's need to organize his personal responsibilities give the impression that heavy involvement in fulfilling all of the demands made upon his time clearly diminishes his role and effectiveness as preacher.

#### The Continuation Of A Study Life

The section above listed suggestions which a number of Warrack lecturers made regarding the need to establish certain priorities. The need to study was a high priority on their list. This present section

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<sup>1</sup>Stewart, p. 107.



will examine the proposals which certain lecturers on the Warrack Foundation make regarding the continuation of a minister's study life once he has left theological school.

### The Necessity Of Reading

In the previous section on priorities, some Warrack lecturers pointed out that a minister should have a set time each day for study. It was also shown that a minister should keep a notebook of gleanings from the books he has read. This present investigation will focus on what the lecturers say regarding not only what to read, but also what they say concerning the place and purpose of reading in a minister's life. It will be seen that seventy percent of the Warrack lecturers<sup>1</sup> discuss the need for a minister to read literature, poetry, theology and the Bible.

### Reading For Personal Growth

The very first lecturer on the Warrack Series said to the students at the theological colleges of the Free Church of Scotland: "be a reading man."<sup>2</sup> This same advice was offered by the first twelve Warrack lecturers whose manuscripts have been published.

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<sup>1</sup>Hutton, Sclater, Black, Reid, Gossip, Philip, Watt, Cairns, Burnet, Berry, Macleod, Macgregor, Stewart, Jeffrey, McIntyre, Jarvis, Read, Craig, Menzies, Cowan, Wright, Keir, MacKenzie, McWilliam.

<sup>2</sup>Hutton, p. 153.

One of the two main reasons for reading, according to men on the Warrack Foundation, is for personal growth. Thus four lecturers urge ministers "to read, and keep reading the kind of stuff which will stretch your mind."<sup>1</sup> In reading books that help them think, ministers will find joy and satisfaction in the midst of their "hard life."<sup>2</sup> Satisfying as reading may be, two lecturers intimate that ministers will have next to no time for this part of their work.<sup>3</sup> Yet one lecturer<sup>4</sup> holds that ministers should aim at reading three hours per day while another lecturer suggest mininsters read every night before bed time.<sup>5</sup>

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<sup>1</sup>Quote from McWilliam, pp. 85-86. See also Hutton, p. 152; Reid, p. 87; Burnet, pp. 120-121 and Jeffrey, p. 47.

<sup>2</sup>Quote from Hutton, p. 155. See also Burnet, p. 121 and Jeffrey, p. 47.

<sup>3</sup>Sclater, p. 97. Watt, pp. 253, 282. Burnet, pp. 120-121. Macgregor, pp. 56-57. Jarvis, p. 90.

One writer from the 1871-1920 period, James Stalker on page 253 of his The Preacher and His Models, also indicates it is difficult to find time to read in the parish ministry, especially if the minister didn't establish the practice at college.

A present-day minister and writer, Leonard Griffith, suggests that the pressures on the average parish minister force him to use only the time left after administration, pastoral care, denominational duties and preaching for reading. See Griffith's The Need To Preach, p. 25.

<sup>4</sup>Hutton, p. 164.

<sup>5</sup>Burnet, p. 154.

Reading For Sermon Enrichment

While eight lecturers suggest a minister read for personal growth, twenty-three men speaking on the Warrack Foundation frankly declare a minister should read simply because he is a preacher.

That is, these lecturers contend that reading will help a minister in his preaching, first of all, by enriching and vitalizing his vocabulary. This is the belief of nine lecturers.<sup>1</sup> These men maintain there is no better way for a minister to amend his speaking than by reading. For reading, they say, gives the minister familiarity with words which are his tools for being understood by those who hear him preach. Other lecturers suggest reading good literature helps the minister learn "an aristocracy of language" which all preachers should strive to acquire.<sup>2</sup> It appears doubtful from their comments however, that this type of pulpit language will always be readily understood by people in the pews. Secondly, according to nine lecturers,<sup>3</sup> reading helps the minister feel the pulse of the world in which people live. Reading can be a

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<sup>1</sup>Philip, p. 121. Watt, pp. 282-286. Cairns, p. 153. Burnet, p. 154. Macgregor, p. 56. Stewart, p. 108. Wright, p. 67. Keir, p. 117. McWilliam, p. 117.

<sup>2</sup>Quote from Philip, p. 121. See also Burnet, pp. 153-154.

<sup>3</sup>Hutton, pp. 166-67. Reid, p. 154. Gossip, p. 90. Coffin, p. 125. Watt, pp. 125, 156. Macgregor, p. 58. Jeffrey, p. 47. Read, p. 90. McWilliam, pp. 85-86.

mirror of life,<sup>1</sup> reflecting the needs, moods and feelings of the present time. The minister who reads has many points of contact with people. Closely related to this purpose is a third; namely, reading helps the minister to be acquainted with many areas of life which are familiar to the people in the pews. The lecturers list such areas as law, science, astronomy, philosophy, history, comparative religion and fiction.<sup>2</sup> Fourthly, in the opinion of four lecturers,<sup>3</sup> the minister who does much reading will know how God has dealt with people throughout time and thus be able to reveal this fact to people through his preaching. A fifth benefit of reading for the preacher is that it helps to replenish his mind.<sup>4</sup> This is particularly necessary in Scotland, says one lecturer, since her people are so well educated and thus will not be satisfied with "a snippety nothing" from the preacher on Sunday.<sup>5</sup> Sixthly, according to thirteen lecturers, reading helps provide the minister with much sermonic

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<sup>1</sup>Reid, p. 154.

<sup>2</sup>Hutton, p. 149. Sclater, p. 97. Gossip, pp. 90-91, 94. Watt, pp. 282-283. Cairns, p. 155. Burnett, p. 121. Macgregor, p. 57. Read, p. 90. Keir, p. 117.

<sup>3</sup>Gossip, p. 89. Watt, p. 304. McIntyre, p. 106. Keir, p. 67.

<sup>4</sup>Gossip, p. 82. Coffin, p. 125. Watt, p. 190. Cairns, p. 97. Macgregor, pp. 54, 58-59, 61.

<sup>5</sup>Gossip, p. 86.



material.<sup>1</sup> Finally, the minister who reads will not bore his people from the pulpit or preach dull sermons. As four lecturers point out,<sup>2</sup> the minister who does not read, gets into a well-worn rut of saying things in certain ways plus his spirit becomes jaded because his heart and mind do not have a "thoroughgoing thoroughfare"<sup>3</sup> with the inner lives of authors.

Just as the Warrack lecturers list a wide variety of purposes for reading, so they also offer a large number of suggestions on what kinds of literature the minister should read. Also, as most of the purposes listed by the lecturers for reading related directly to the writing of sermons and preaching, so the lecturers' intimations on what to read are almost all connected to the minister's task of preaching.

Poetry is the area of reading suggested most by Warrack lecturers.<sup>4</sup> These lecturers suggest that the knowledge and use of poetry is a great aid for the preacher. Since reading poetry not only "creates the

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<sup>1</sup>Hutton, p. 142. Sclater, p. 133. Gossip, pp. 89-94. Coffin, pp. 22, 125, 184-85. Scott, p. 154. Watt, p. 159. Burnet, pp. 125-26, 128. Berry, pp. 87-88. Macleod, pp. 87-88. Jarvis, p. 29. Cowan, p. 123. Small, pp. 56-58. MacKenzie, p. 88.

<sup>2</sup>Gossip, p. 82. Watt, p. 190. Cairns, p. 97. Macgregor, pp. 58, 61.

<sup>3</sup>Watt, p. 190.

<sup>4</sup>Hutton, p. 36. Sclater, p. 98. Gossip, p. 94. Watt, pp. 155, 282-86, 300, 304. McIntyre, pp. 105, 108. Read, p. 90. Keir, p. 67.



full mind"<sup>1</sup> but also puts the preacher in touch with the whole range of people's emotions, the minister is required "to keep his heart in touch with poetry."<sup>2</sup> In short, the reading of poetry will keep the preacher's thought and utterance from becoming shallow. (Also indirectly, the lecturers could easily give the hearers of many Warrack lecturers the impression that a knowledge and use of poetry is a necessity for being a preacher. For there are two hundred fifty-eight uses or references to poetry in the published Warrack lectures. Some lecturers use poetry extensively. L. M. Watt referred to poetry forty-three times, J. S. Stewart had thirty references while D. A. MacLennan used poetry twenty-nine times.<sup>3</sup>)

After the counsel to read poetry, the reading of the classics of literature<sup>4</sup> and other men's sermons<sup>5</sup> are suggested most often by the Warrack lecturers. The classics of literature reveal to the preacher the deep inner struggles of mankind<sup>6</sup> and also the best style of

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<sup>1</sup>Sclater, p. 98.

<sup>2</sup>Watt, p. 304.

<sup>3</sup>See Appendix E.

<sup>4</sup>Hutton, pp. 60-61. Sclater, p. 98. Gossip, p. 89. Burnet, pp. 120-21, 154. Wright, p. 67. Keir, p. 117.

<sup>5</sup>Sclater, pp. 131-32. Reid, pp. 137-38. Philip, pp. 111-12. Watt, pp. 104-106. Cairns, p. 154. Burnet, pp. 126-28.

<sup>6</sup>Hutton, pp. 60-61. Gossip, p. 89.

saying things.<sup>1</sup> Lecturers suggest the reading of sermons by other men helps the minister learn the art and style of good preaching.<sup>2</sup> One lecturer even intimates that young ministers memorize phrases from the sermons of Robert Bruce (1554-1631) of Edinburgh and reiterate them in their own sermons.<sup>3</sup> But three other lecturers declare the conscious or unconscious use of other preacher's phrases is a chief danger in reading sermons before a minister has developed his own sermon.<sup>4</sup> It may be interesting to note at this point that all six lecturers who suggest ministers read printed sermons delivered their lectures in the first fourteen years of the Warrack Lectureship.

Other areas in which ministers should read include theology,<sup>5</sup> general literature,<sup>6</sup> biography,<sup>7</sup> and the subjects referred to above (law, science, astronomy, philosophy, history, comparative religion and fiction).<sup>8</sup> In a more general manner, four

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<sup>1</sup>Wright, p. 67. Keir, p. 117.

<sup>2</sup>Philip, pp. 111-12. Watt, pp. 104, 106.  
Cairns, p. 155. Burnet, pp. 126-27.

<sup>3</sup>Philip, pp. 111-12.

<sup>4</sup>Sclater, pp. 131-32. Reid, pp. 137-38.  
Gossip, p. 94.

<sup>5</sup>Sclater, p. 98. Cairns, p. 154. Jeffrey,  
p. 47. Wright, p. 67.

<sup>6</sup>Philip, p. 121. Macgregor, p. 57. Jeffrey,  
p. 47.

<sup>7</sup>Gossip, p. 92. Cairns, p. 154.

<sup>8</sup>See page 338, footnote 2.

lecturers<sup>1</sup> urge ministers to read deeply rather than widely while two other lecturers<sup>2</sup> assert it is better for ministers to read widely as well as deeply.

In reviewing all of the references made by Warrack lecturers to the subject of reading, it becomes clear that first of all, ministers are encouraged to read for the purpose of helping them to preach. Reading, these lecturers suggest, helps a preacher in gathering sermonic material, in broadening his insight into people's lives, feelings and interest, and in learning good style and use of language for his sermons. Secondly, it can be seen that although many lecturers throughout the course of the Warrack Lectureship discussed the place and purpose of reading in a minister's life, almost all of the lecturers in the Lectureship's first thirty-one years<sup>3</sup> urged ministers to read, especially for the purpose of improving their preaching. Thirdly, it may be observed that the urging of preachers to read is also found in some of the British homiletical and pastoral literature written in the fifty

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<sup>1</sup>Hutton, p. 152. Reid, p. 87. Burnet, pp. 120-21. McIntyre, p. 105.

<sup>2</sup>Black, p. 72. Watt, p. 155.

<sup>3</sup>In the first thirty one years of the Warrack Lectureship, twenty-two lecturers had their series published. Eighteen of these twenty-two lecturers refer to the importance of reading in the preacher's life. The four lecturers who did not refer to this topic were A. B. Scott, O. B. Milligan, H. H. Farmer, and R. Niebuhr.



year period prior to the inauguration of the Warrack Lectureship in Scotland. In this 1871-1920 literature, authors also maintain that the minister should read (widely,<sup>1</sup> the best literature,<sup>2</sup> and the sermons of great preachers<sup>3</sup>) so he can become "a successful preacher"<sup>4</sup> by becoming acquainted with good style, language and the inspiration of others. It may be noted here, that while Warrack lecturers only give the impression that reading is necessary for becoming a successful preacher, several of the 1871-1920 writers make this frank declaration.

The reason the early Warrack lecturers place such a strong emphasis upon reading may be due to the influence of such authors from the 1871-1920 period as referred to above plus the influence of Dr. Alexander Whyte, the noted preacher at Free St. George's in Edinburgh from 1870-1921. This man, who is referred to twenty-nine times in the printed Warrack lectures<sup>5</sup>

<sup>1</sup>Stalker, The Preacher, p. 115. Kelman, The War and Preaching, p. 194.

<sup>2</sup>Taylor, The Ministry, p. 53. Dale, Nine Lectures on Preaching, p. 97. Stalker, The Preacher, p. 115. Benvie, The Minister at Work, p. 58.

<sup>3</sup>Dale, on pages 93-94 of his Nine Lectures on Preaching, says "I advise you to read every book on preaching that you can buy or borrow, whether it is old or new...."

<sup>4</sup>Taylor, The Ministry, p. 53. Dale, Nine Lectures on Preaching, p. 94. Stalker, The Preacher, p. 115.

<sup>5</sup>See Appendix F.

used to tell his assistants, and later his students after he had become professor, "Young men, buy books. Buy many books. Sell your bed, if need be, to buy books...."<sup>1</sup>

### The Worth Of Reading And Studying The Bible

A minister should read "especially the Bible, which is the textbook of the preacher."<sup>2</sup> Also, "The Bible is the preacher to the preacher."<sup>3</sup> These two statements from the Warrack material sum up the opinion of many lecturers concerning the place and purpose of the Bible in the minister's life. Some lecturers declare the reading and studying of Scripture is a vital source of inspiration for the minister's inner life. But as with the Warrack lecturers' comments concerning the topic of reading in general, the great weight of emphasis falls upon the need of the minister to read the Bible as an aid and strength for his pulpit ministry.

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<sup>1</sup>Webber, A History of Preaching, II, 473-74. Also quoted in Gossip. p. 85.

Undoubtedly Alexander Whyte's influence was also felt through the words and writings of some of his assistant ministers who later became famous preachers: J. H. Jowett (1863-1923), John Kelman (1864-1929), George Morrison (1866-1928) and Hugh Black (1868-1953) and through the influence of his co-worker for a time at St. George's, Robert Rainy (1826-1906). See Webber, A History of Preaching, II, 470-71, 513, 522, 527.

<sup>2</sup>Quote from Philip, pp. 118-19. Sclater on page 99 and Menzies on page 130 use almost the identical words as Philip in referring to the Bible as the preacher's textbook.

<sup>3</sup>McWilliam, p. 6, 38.



Reading and Studying The Bible As A Source of Inspiration

Eight men on the Warrack Foundation urge young men preparing for the ministry to read and study the Bible as a source of devotion and inspiration.<sup>1</sup> One lecturer holds that by reading the Bible, the minister will be drawn into "the very closest communion with Christ."<sup>2</sup> Another lecturer contends that every minister must read the Bible to keep the well of God's grace flowing through his own life.<sup>3</sup>

Yet behind every one of the comments of these eight lecturers are indications that even a minister's private devotion and inspiration should be turned toward preaching. One of these lectures puts it this way: as the preacher is inspired through the private reading of Scripture he has "something to pass on that God can and does use."<sup>4</sup>

Reading and Studying The Bible as a Direct Aid for Preaching

While only eight lecturers discuss the reading of Scripture as a source of devotion and inspiration, twenty-one Warrack lecturers<sup>5</sup> speak of the worth of Bible reading and study for the writing of sermons.

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<sup>1</sup>Sclater, p. 99. Black, p. 79. Reid, pp. 125, 128. Philip, p. 117. Watt, pp. 132-133. Stewart, p. 108. Jarvis, p. 13. McWilliam, pp. 6, 38.

<sup>2</sup>Philip, p. 117.

<sup>3</sup>Watt, p. 133.

<sup>4</sup>Jarvis, p. 13.

<sup>5</sup>Sclater, Black, Reid, Coffin, Scott, Philip, Watt, Cairns, Burnet, Macgregor, Stewart, Jeffrey, McIntyre, Jarvis, Craig, Menzies, Cowan, Wright, Keir, MacKenzie, McWilliam.

The various benefits which the minister derives for his preaching by reading the Bible closely parallel the values of general reading as listed above. In the first place, the minister who reads the Bible will always have sufficient material to preach on throughout a lengthy ministry.<sup>1</sup> Secondly, while reading the Bible the alert minister will find countless texts which demand to be preached upon<sup>2</sup> and thus should be jotted down in a special notebook.<sup>3</sup> Thirdly, the Bible helps the preacher learn the thoughts of human hearts since Scripture "contains a body of teaching on the great questions of life."<sup>4</sup> Fourthly, the minister who reads the Bible is able to put concreteness, realism and highly dramatic material directly into his sermons.<sup>5</sup> Thus a fifth value of reading the Bible emerges. It saves the minister from dull and uninteresting preaching by giving the preacher of variety of interesting and challenging topics upon which to preach.<sup>6</sup> Sixth, the minister who constantly reads the Bible (especially the new translations) will have his imagination kindled.<sup>7</sup>

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<sup>1</sup>See especially Black, pp. 125-26 and Wright, p. 37. See also Philip, pp. 146-150; Watt, p. 114; Stewart, p. 154; McIntyre, pp. 25-26; Jarvis, pp. 13, 15 and McWilliam, p. 38.

<sup>2</sup>Coffin, p. 22. Scott, p. 154. Watt, p. 159. Burnet, pp. 125-26. Stewart, pp. 108, 153-54. McWilliam, p. 38.

<sup>3</sup>Coffin, p. 22.

<sup>4</sup>Quote from Reid, p. 129. See also Reid, pp. 58, 129; Jeffrey, p. 22; Menzies, pp. 132-33, 147-49; and Cowan, p. 17.

<sup>5</sup>Stewart, pp. 33-34. Menzies, pp. 131, 138, 141-42. Keir, p. 129.

<sup>6</sup>Menzies, pp. 134, 141-42.

<sup>7</sup>Jarvis, p. 15.



With the above suggested preaching values in reading the Bible it is not surprising to discover there are twelve lecturers who assert that almost all preaching should be based upon the Bible.<sup>1</sup>

It is not too strong to say that the majority of twenty-one lecturers who discuss the need for a minister to read the Bible echo the statement of H. C. MacKenzie, the 1962 lecturer who said that to hear God's voice,

we must read the Bible, listen to the Bible, ponder the Bible, discuss the Bible, ransack the Bible, go to bed with the Bible, wake up in the morning with the Bible still at hand. We must know it; and we must obey it. That is the road to pulpit efficiency.<sup>2</sup>

A. A. Cowan put it even more succinctly when he declared that great preaching comes only from a minister whose main knowledge is gained from a study of the Bible.<sup>3</sup>

A review of the above Warrack material on the subject of reading the Bible plus a comparison at this point with the 1871-1920 literature reveals several facts.

First, the very fact that twenty-one out of thirty-six lecturers discuss the topic of reading and studying the Bible shows that this topic has a place

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<sup>1</sup>Sclater, p. 99. Philip, pp. 118-19. Watt, pp. 132-33. Stewart, pp. 34-35, 109. McIntyre, pp. 23, 26. Jarvis, pp. 49-50. Craig, p. 50. Menzies, pp. 130, 144-45. Cowan, p. 37. Wright, p. 37. MacKenzie, p. 50. McWilliam, p. 6.

<sup>2</sup>MacKenzie, p. 50.

<sup>3</sup>Cowan, p. 37.

of importance in the printed Warrack material. A study of the British homiletical and pastoral literature from the 1871-1920 period also reveals a very heavy emphasis upon this topic. Twelve books and two periodicals from that period contain exhortations addressed to ministers to study and read the Bible.<sup>1</sup>

Secondly, the twenty-one lecturers who discuss the place and purpose of the Bible in a minister's life represent no specific period of time. Thus it can be said that this topic has received consistent emphasis throughout the history of the Warrack Lectureship.

Thirdly, it is very obvious that the main reason for reading and studying Scripture according to Warrack lecturers (and writers of the 1871-1920 literature as well) is to aid, enrich and strengthen the minister's pulpit ministry.

Fourth, unlike so many other comments in the Warrack material, some lecturers seem to give their

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<sup>1</sup>Taylor, The Ministry, pp. 29, 40-47. Smith, The Preacher as Pastor, p. 79. Blaikie, The Ministry, and Preachers of Scotland, pp. 339-341. Stalker, The Preacher, pp. 53-54, 108, 111. The editor, The Expository Times, February, 1891, p. 232. Horton, Verbum Dei, p. 109. Carpenter, Lectures on Preaching, pp. 207-208. G. A. Smith, Modern Criticism and the Preaching of the New Testament (London: Hodder & Stoughton, 1901), p. 293. Williamson, Ideals of Ministry, p. 190. Inskip, The Pastoral Idea, p. 188. Kelman, The Expository Times, January, 1906, p. 167. Forsyth, Positive Preaching, p. 26. Horne, The Romance of Preaching, p. 138.



young hearers words of encouragement. By declaring that the minister who reads the Bible will never run out of material to preach on, some lecturers could well give encouragement to men looking at the vast years ahead of them in the ministry. Nevertheless, these comments may become obscured by the many voices on the Warrack Lectureship which insist the minister must make the Bible his constant companion.<sup>1</sup> Because of these comments, perhaps a young minister could become discouraged or guilt-ridden if he finds only a small amount of time each week for Bible reading.

Fifth, as in the literature from the fifty year period prior to the Warrack Lectureship,<sup>2</sup> many of the Warrack lecturers definitely assert or leave the impression that it is only the minister who constantly reads the Bible who has a chance to be a good preacher.

A sixth fact which emerges from the present study is that only fifty-one percent of the Warrack lecturers<sup>3</sup> who speak of Bible reading urge ministers

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<sup>1</sup>See especially Watt, p. 133; Stewart, pp. 109, 153-54; MacKenzie, p. 50.

<sup>2</sup>Taylor, The Ministry, p. 29. Smith, The Preacher As Pastor, p. 79. Expository Times, February, 1891, p. 232. Horton, Verbum Dei, p. 109. Carpenter, Lectures on Preaching, pp. 207-208. Kelman, The Expository Times, January, 1906, p. 167.

<sup>3</sup>Sclater, p. 100. Philip, pp. 66, 117. Watt, p. 133. Burnet, p. 123. Stewart, p. 108. Jarvis, p. 13. Craig, p. 50. Menzies, p. 130. Cowan, pp. 37, 39. Wright, p. 37. MacKenzie, p. 50. McWilliam, p. 38.

to study Scripture while nearly seventy-five percent of the 1871-1920 writers who discuss Bible reading insist that "every true preacher must ... be an earnest Bible student."<sup>1</sup>

Seventh, while the Warrack lecturers list many reasons why the reading of Scripture aids preaching, the 1871-1920 authors are less specific at this point.

Finally, the emphasis placed upon the need for the parish minister to read the Bible certainly is not new to the Warrack literature. As seen above, this point is made in the material from the fifty year period prior to the inauguration of the Warrack Lectureship. Further, the statement that ministers should read the Bible constantly is found as a direct command in The Westminster Directory<sup>2</sup> as well as embedded in the teaching and practice of John Calvin (1509-1564),<sup>3</sup> the man whose works so heavily influenced the early Scottish Reformers and theologians.<sup>4</sup>

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<sup>1</sup>Quote from Horton, Verbum Dei, p. 107. Taylor, The Ministry, pp. 40, 46-47. Smith, The Preacher As Pastor, p. 79. Blaikie, The Ministry, p. 77 and Preachers of Scotland, p. 339. Stalker, The Preacher, p. 108. Expository Times, February, 1891, p. 232. Carpenter, Lectures on Preaching, pp. 207-208. Smith, Modern Criticism, p. 293. Williamson, Ideals of Ministry, p. 190. Inskip, The Pastoral Idea, p. 188.

<sup>2</sup>Leishman, The Westminster Directory, p. 29.

<sup>3</sup>Parker, The Oracles of God.

<sup>4</sup>Burleigh, A Church History of Scotland, pp. 135, 168, 256.

## The Obligation Of Maintaining Theological Discipline

It has already been pointed out that the Warrack lecturers urge ministers to continue gaining knowledge while they are in the parish ministry through disciplined reading. The present examination will focus on the comments of Warrack lecturers concerning the need for ministers to maintain the theological disciplines which they acquired in theological college.

The majority of lecturers who discussed reading and reading the Bible suggested this was necessary for the purposes of carrying out a pulpit ministry. The current discussion will reveal that the majority of lecturers who speak of maintaining theological disciplines also feel this is important, particularly as an aid in writing sermons.

## Theological Education Is Meant To Be Continued

Nine Warrack lecturers refer directly to the training of ministers at theological college.<sup>1</sup> Four of these nine lecturers suggest the training which the minister gained at his theological school should be a base upon which to build further knowledge and an entire parish ministry.<sup>2</sup> These men declare that

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<sup>1</sup>Black, Gossip, Scott, Philip, Cairns, Macleod, Craig, MacKenzie, Cleland.

It may be noted that all of these men received their basic training in the theological schools of Scotland. Thus they undoubtedly are referring to these school in their comments.

<sup>2</sup>Scott, p. 26. Philip, p. 114. Cairns, p. 120. Cleland, pp. 73-74.



"the final value of studies" gained at theological college cannot be measured "by the size of the sack of information" the minister carries, but by the minister's ability to build upon this knowledge throughout his life.<sup>1</sup> Only two of the nine lecturers (who speak of theological colleges) claim the purpose of training at these schools is "to lay up stores of knowledge" and material to be used in the pulpit ministry.<sup>2</sup>

The following material will show there are other Warrack lecturers who also maintain that theological education must be continued after graduation from divinity school.

#### The Minister As Student

The minister is to be a student even after he leaves college. This is the opinion expressed by six men on the Warrack Foundation.<sup>3</sup> "In the old days,"

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<sup>1</sup>Quote from Cairns, p. 120.

<sup>2</sup>Quote from MacKenzie, p. 120. See also Gossip, p. 87.

Of the three other lecturers who discuss the training of ministers at theological colleges, one (Craig, p. 68) suggests ministers gather material for apologetic sermons while in college; another (Black, p. 14) contends that "A college, first and last, is a factory for preachers;" while the other lecturer (MacLeod, pp. 60-61) decries the lack of fellowship among Divinity students.

<sup>3</sup>Coffin, p. 15. Watt, pp. 47, 49, 62-63, 141-42. Stewart, pp. 106-107. Jeffrey, p. 22. Cowan, p. 39. Keir, p. 128.

Two other lecturers, Reid on page 120 and Boyd on page 85, indirectly infer the minister is to be a student even after his formal college education.



says one lecturer, the "minister was allowed to think that when he had stored up the limited facts" he could crowd into his University years that "he was 'finished'."<sup>1</sup> But today's minister must continue to be a student, "keeping abreast of research and discovery,"<sup>2</sup> or else he will be a failure in the ministry according to two lecturers.<sup>3</sup> One lecturer suggests the minister must continue to be a scholar in the ministry or his preaching will suffer.<sup>4</sup>

#### The Minister As Theologian

The minister is to be a theologian. Two War-rack lecturers maintain the minister's primary function is to be a theologian, a man of the Word, for this is what the congregation expects him to be in their midst.<sup>5</sup> This fact also bears on his preaching. As was pointed out in Chapter IV above, fourteen lecturers<sup>6</sup> contend the minister must preach on the fundamental doctrine of Christianity. But the minister must expound "the

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<sup>1</sup>Quote from Watt, p. 49.

<sup>2</sup>Ibid., p. 142.

<sup>3</sup>Watt, p. 62. Keir, p. 128.

<sup>4</sup>Keir, p. 128.

<sup>5</sup>Farmer, p. 10. McIntyre, pp. 86-87.

<sup>6</sup>Black, pp. 136-138. Reid, pp. 110-112, 114-16. Coffin, pp. 47, 49. Cairns, p. 88. Berry, pp. 48-49, 51-53, 79. Macleod, pp. 43, 46-47. Farmer, p. 143. Macgregor, pp. 72-74. Stewart, pp. 67, 69. Cockburn, Chapter V, pp. 2-3. McIntyre, pp. 87-96. Craig, pp. 22-23. Cowan, p. 85. Small, pp. 37-38. See footnotes 2 and 3 on page 263.

Gospel truth and the doctrines of the Christian faith<sup>1</sup> from the pulpit in the simplest terms, giving the people the results of his thinking and reflection rather than his process.<sup>2</sup> Thus, although only two Warrack lecturers explicitly declare the minister is a theologian, twelve other lecturers imply that he will be a theologian who continues his studies since he needs to expound doctrine in light of current views from the pulpit.<sup>3</sup>

Before examining the comments of Warrack lecturers on the relationship between the minister's need to keep his theological tools sharp for his sermon writing, it may be well to compare the comments of the 1871-1920 writers with those of the Warrack lecturers on the minister's need to expand his theological knowledge after his days at theological college.

The first result of such a comparison is that while the majority of lecturers who discuss the minister's education suggest he must continue to be a student after his formal theological training has been completed, this is not true of the writers of the British homiletical and pastoral literature

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<sup>1</sup>McIntyre, p. 147.

<sup>2</sup>Black, p. 138. Cairns, p. 88. Berry, p. 51. Cockburn, Chapter V., p. 3. McIntyre, p. 87.

<sup>3</sup>See especially Reid, pp. 115-16; Coffin, p. 47; Farmer, p. 143.



surveyed for this theses. In the 1871-1920 period, six writers<sup>1</sup> intimate there is a need for the minister to continue to expand his theological knowledge while seven pieces of literature<sup>2</sup> from this period contain references to the fact that the training which the minister received at theological school is sufficient for his ministry.

Another observation shows that six Warrack lecturers declared the future success of a man's ministry (especially his pulpit ministry) depends upon his remaining a student after theological school while only two lecturers imply that a minister's success in the pulpit depended upon his formal theological training. Three writers<sup>3</sup> from the 1871-1920 period also declare that a minister will not be effective in the pulpit but will have dull sermons

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<sup>1</sup>"Pastoral Theology," The Homiletic Quarterly, Vol. I, 1877, p. 25. Dale, Nine Lectures on Preaching, pp. 27-28. Horton, Verbum Dei, p. 172. Williamson, Ideals of Ministry, pp. 14-15. Benvie, The Minister at Work, pp. 57-58. Anderson, The Scottish Pastor, p. 11.

<sup>2</sup>Blaikie, The Ministry, pp. 3, 18, 21. Taylor, The Ministry, pp. 27-29, 30-31; Preachers of Scotland, pp. 32-33. "Pastoral Theology," The Homiletic Quarterly, Vol. I, 1877, pp. 25, 27. Stalker, The Preacher, p. 148. "Notes of Recent Exposition," The Expository Times, May, 1905, pp. 341-42. Chadwick, Pastoral Teaching, pp. 136-37, 378-79.

<sup>3</sup>Dale, Nine Lectures on Preaching, pp. 27-28. Benvie, The Minister at Work, pp. 57-58. Anderson, The Scottish Pastor, p. 11.

if he fails to keep up his theological studies.<sup>1</sup> However, six authors from this fifty year period prior to the Warrack Lectureship suggest that the minister's success, particularly in preaching, hinges upon his training and scholastic earnestness while at University and/or theological school.

Third, six Warrack lecturers declare the minister is to remain "a student" throughout his ministry and two lecturers assert he is expected to be "a theologian" in his parish. In the 1871-1920 literature, however, only four writers<sup>2</sup> were found to suggest that the minister is a student his entire life. Further, no writer declared outright or alluded to the fact that the minister is to be a theologian.

Fourth, one Warrack lecturer<sup>3</sup> and one author from the 1871-1920 period<sup>4</sup> discourage students in theological school from accepting too many preaching assignments. Both men maintain that a student, who becomes involved in pulpit supply while in theological

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<sup>1</sup>Blaikie, The Ministry, p. 21. Taylor, The Ministry of the Word, pp. 28, 30. "Pastoral Theology," The Homiletic Quarterly, pp. 25, 27. Horton, Verbum Dei, p. 173. Chadwick, Pastoral Teaching, pp. 136-37.

<sup>2</sup>Dale, Nine Lectures on Preaching, pp. 27-28. Williamson, Ideals of Ministry, pp. 14-15. Benvie, The Minister at Work, pp. 57-58. Anderson, The Scottish Pastor, p. 11.

<sup>3</sup>Gossip, pp. 240-241.

<sup>4</sup>Taylor, The Ministry, p. 27.



school, neglects his primary duty of study. Further, both men feel the student who has not completed his training can get into bad habits in preaching, habits which are not easily remedied later.

A final observation rises from a comparison of the Warrack literature from 1921-1973 and the British literature from 1871-1920. Two writers from the 1871-1920 period state that the Holy Spirit helps the minister in gaining his theological knowledge and in applying that knowledge in his interpretation of Scripture.<sup>1</sup> There is no reference in the Warrack material to the subject of the Holy Spirit in relationship to this topic.

#### Scholastic Training Aids Sermon Writing

The section above contains the comments of Warrack lecturers on the need for a minister to continue his education, in a general sense, after entering the parish ministry. In the section which follows, the Warrack lecturers' discussion relative to the minister's obligation to maintain specific scholastic disciplines will be presented. The specific tools the minister should continue to use and keep abreast of in the parish ministry are to be used in the area of Biblical studies. These tools are the science of biblical criticism and biblical exegesis.

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<sup>1</sup>Blaikie, The Ministry, p. 3. "Pastoral Theology," The Homiletic Quarterly, p. 25.

It was pointed out above that twenty-one Warrack lecturers declare ministers should read and study the Bible as a direct aid for preaching.<sup>1</sup> Nineteen<sup>2</sup> of these lecturers, plus six others,<sup>3</sup> claim the minister should keep abreast of biblical scholarship or assert that he should use the tools of Hebrew, Greek, exegesis and biblical criticism in the writing of his sermons. Thus two men on the Warrack Foundation merely suggest a minister study the Bible with the aids of biblical scholarship.

The lecturers who speak in a general way about biblical scholarship suggest a number of reasons why the minister should keep himself informed of the latest conclusions in this field of study. The most frequently mentioned reason for the minister to have a continued interest and knowledge of biblical scholarship is to assist him in his preaching ministry.<sup>4</sup> Scholarship will provide him with new insights into Scripture so he may continue to have something fresh and meaningful to say to the congregation from the pulpit. Also, by keeping abreast of recent biblical scholarship, the

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<sup>1</sup>See page 345, footnote 5.

<sup>2</sup>Sclater, Black, Coffin, Philip, Watt, Cairns, Burnet, Macgregor, Stewart, Jeffrey, McIntyre, Jarvis, Craig, Menzies, Cowan, Wright, Keir, MacKenzie, McWilliam.

<sup>3</sup>Hutton, Gossip, Berry, Farmer, Read, Cleland.

<sup>4</sup>Coffin, p. 15. Jarvis, p. 39. Craig, p. 46. Menzies, p. 44. Cowan, p. 39.

minister will be able to re-examine where he stands on biblical interpretation.<sup>1</sup> Further, ministers in Scotland should continue the tradition of such men who were both parish ministers and scholars as A. B. Bruce (1831-1899), Marcus Dods (1834-1909), James Denney (1856-1917) and Sir George Adam Smith (1856-1942) for the sake of the minister's congregation and "the rest of the English speaking world..."<sup>2</sup> Therefore, the overall emphasis at this point is that by maintaining skill in biblical scholarship and by being aware of the most recent developments in this field, ministers can better open the meaning of God's Word to the people from the pulpit.

#### Biblical Criticism

Biblical criticism is a beneficial science for the minister according to some Warrack lecturers. Now the subject of biblical criticism, its history in Scotland plus the views of the Warrack lecturers of 1921 through 1954, has been presented in the Ph.D. thesis of John Bishop entitled "The Doctrine Of The Word Of God In The Scottish Pulpit As Illustrated In The Warrack Lectures."<sup>3</sup> Therefore the presentation

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<sup>1</sup>Craig, pp. 44-46. Menzies, p. 129. McWilliam, p. 19.

<sup>2</sup>Coffin, p. 30.

<sup>3</sup>See the Preface, page iv above and pages 193-97 of Bishop's unpublished thesis available to be read from Drew University library, Madison, New Jersey.



of this topic will not be extensive. However, the current examination will (1) discuss the views of all the Warrack lecturers to date including the ten lecturers not included in Bishop's thesis, (2) compare the Warrack lecturers' views to those presented by the British writers surveyed from the fifty year period prior to the Warrack Lectureship, (3) see what value the Warrack lecturers attach to biblical criticism for the writing of sermons, and (4) present the lecturers' comments on the need to maintain the knowledge and use of this tool in the parish ministry.

A total of fifteen Warrack lecturers discuss the topic of biblical criticism.<sup>1</sup> Of this total, ten men<sup>2</sup> speak positively of this science, four others<sup>3</sup> see value in using this tool during sermon preparation but tell ministers to be cautious in its use, while one<sup>4</sup> lecturer declares outright that ministers should get "rid of the critical approach" to the Scriptures as soon as they enter the ministry.

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<sup>1</sup>Black, Gossip, Coffin, Philip, Watt, Cairns, Berry, Niebuhr, McIntyre, Read, Craig, Menzies, Cowan, Keir, MacKenzie.

<sup>2</sup>Black, pp. 23, 53-53. Coffin, pp. 41-42. Watt, pp. 52, 214. Cairns, pp. 97-98. Berry, pp. 112-113. Niebuhr, p. 37. Read, p. 31. Craig, pp. 25, 29-31, 34-41. Menzies, pp. 129, 153. Cowan, pp. 97-98.

<sup>3</sup>Gossip, p. 88. Philip, pp. 54-55. McIntyre, pp. 32, 41-42. Keir, pp. 69-86.

<sup>4</sup>Quote from page 45 of MacKenzie. See also pages 41-48 of his published lectures.



The lecturers who speak positively toward biblical criticism suggest the tools and techniques of this science should be used to help preachers see that Scripture is "alive with the life and problems we know," and thus see that the Bible can never be exhausted as a source of preaching.<sup>1</sup> Although many of these lecturers assert that the minister should use this tool in his study while preparing sermons, they suggest the preacher never parade his research and approach to Scripture in the pulpit.<sup>2</sup> Yet, there is a shift of emphasis on this point in the course of the Warrack Lectureship. Early lecturers declare that for "some people, textual criticism is madness" and therefore the preacher should be cautious in telling his people that he is using this science in the preparation of sermons.<sup>3</sup> Several of the most recent lecturers however, contend that the minister should clearly show and tell his people where he stands in his views regarding the interpretation of Scripture.<sup>4</sup> It is important to do this, since

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<sup>1</sup>Quote from Black, p. 52. See also Coffin, pp. 40-42; Watt, pp. 52-53; Berry, pp. 112-113; Niebuhr, p. 37; and Craig, pp. 35-57.

<sup>2</sup>Watt, pp. 53, 214. Cairns, pp. 97-98. Berry, pp. 112-113. Cowan, p. 40.

<sup>3</sup>Quote from Watt, p. 214. See also Black, pp. 52-53.

<sup>4</sup>Craig, pp. 44-46, 77. Menzies, p. 129. McWilliam, p. 19.

"an unprecedented gap has opened between what is being taught in the colleges and what is being received and believed in the pews."<sup>1</sup>

Since Biblical criticism aids the preacher in the writing of sermons, he should spend time in the parish ministry keeping abreast of this science.

While only three lecturers<sup>2</sup> make this outright declaration, five other men on the Warrack Foundation clearly imply that it is the task of the parish minister to know the latest results of scholars in this field of study.<sup>3</sup>

It is interesting to note at this juncture, that what the majority of Warrack lecturers say on the subject of biblical criticism is not vastly different from the comments of the British writers from the 1871-1920 period even though biblical criticism was just emerging in the local parish during this fifty year period prior to the Warrack Lectureship.<sup>4</sup>

As in the Warrack material, the writers from this earlier period feel biblical criticism is of value to the preacher since it makes the Bible "richer, clearer, and holier than ever."<sup>5</sup> Also some of these

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<sup>1</sup>Craig, p. 44 and also pages 36-37.

<sup>2</sup>Cairns, p. 97. Craig, p. 29. Cowan, p. 40.

<sup>3</sup>Coffin, pp. 41-42. Watt, pp. 53-54. McIntyre, pp. 41-43. Menzies, p. 153. Keir, pp. 68-71.

<sup>4</sup>Burleigh, A Church History of Scotland, pp. 357-59.

<sup>5</sup>Quote from Anderson, The Scottish Pastor, p. 14. See also Stalker, The Preacher, pp. 108-109; Smith, Modern Criticism, p. 2; Forsyth, Positive Preaching, pp. 5, 17, 74, 75; and Benvie, The Minister at Work, pp. 16-17.



writers from the 1871-1920 period suggest, as do some Warrack lecturers, that ministers should almost never drag biblical criticism into the pulpit but use it in the preparation of sermons.<sup>1</sup> Another common feature in the Warrack material and the 1871-1920 literature is the assertion that ministers should not be afraid of biblical criticism but continue to learn about it and from it.<sup>2</sup> A final similarity in both bodies of literature is the relatively large number of authors who discuss this subject and the very small number who speak about it in negative terms.<sup>3</sup>

<sup>1</sup>Watson, The Cure of Souls, pp. 78-79. Henson, The Liberty of Prophesying, pp. 112-13.

<sup>2</sup>Stalker, The Preacher, pp. 108-109. Horton, Verbum Dei, p. 122. Smith, Modern Criticism, pp. 2-3. Benvie, The Minister at Work, p. 63. Anderson, The Scottish Pastor, p. 14.

<sup>3</sup>The following writers speak positively of biblical criticism: Smith, The Preacher as Pastor, p. 88; Stalker, The Preacher, pp. 108-109; Horton, Verbum Dei, pp. 122-23, 125; Watson, The Cure of Souls, pp. 76-79; Smith, Modern Criticism, the entire book; "Notes of Recent Exposition," The Expository Times, May, 1905, p. 342; Forsyth, Positive Preaching, pp. 5, 17, 73-75; Henson, The Liberty of Prophesying, p. 117; Benvie, The Minister at Work, pp. 17-19, 60, 63, 68. Anderson, The Scottish Pastor, pp. 14-15.

Only Spurgeon, An All-Round Ministry, p. 381 and Horne, The Romance of Preaching, pp. 118-119 declare ministers should distrust biblical criticism. Of course, it was Spurgeon's distrust of biblical criticism which led to his withdrawing from the Baptist Union. See "Spurgeon, C. H." Encyclopedia Britannica (London: Encyclopedia Britannica, 1964), Vol. 21, p. 266. Then too, it was Horne whom Philip quoted on page 54 of his 1930 Warrack Lectures as an authority in preaching who urged ministers to be cautious in their use of biblical criticism.

There are two emphases in the 1871-1920 literature which are absent from the Warrack material. First, a number of writers urge ministers to use the pastoral approach in presenting the subject of biblical criticism to their parish.<sup>1</sup> Second, several writers from this period maintain the place to acquaint the laity with this topic is in their teaching, rather than their preaching ministry.<sup>2</sup>

### Biblical Exegesis

Biblical exegesis is a valuable tool for the minister to use in preparing sermons according to a number of Warrack lecturers. Five of them agree with A. C. Craig's statement to men preparing for the ministry: "every sermon you preach ought to rest on sound exegesis of Scripture."<sup>3</sup> The main point of these six lecturers is that ministers should give an honest interpretation to the text of a sermon and not twist its meaning regardless of how clever the sermon may become. Two other lecturers urge preachers to keep "the detailed machinery of exegesis" in the study and out of the pulpit.<sup>4</sup> In fact, both of these

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<sup>1</sup>Forsyth, Positive Preaching, p. 73. Henson, The Liberty of Prophesying, p. 112. Benvie, The Minister at Work, p. 68.

<sup>2</sup>Watson, The Cure of Souls, p. 78. Henson, The Liberty of Prophesying, p. 108.

<sup>3</sup>Craig, p. 47. See also Burnet, pp. 123-25, 145-56; Farmer, p. 73; McIntyre, p. 29; Menzies, p. 136; Cleland, p. 62.

<sup>4</sup>Berry, p. 114. Keir, p. 70.



lecturers infer that the process of interpretation of Scripture as taught in theological schools is not as valuable as others would suggest.

Related to exegesis is the use of Hebrew and Greek in the interpretation of the Scripture to be used as the basis for a sermon. Four lecturers urge men preparing for the ministry to keep up their knowledge and use of these languages.<sup>1</sup> With these tools, a minister can understand a passage of Scripture accurately and interpret it in his sermon clearly. (Several other lecturers, notable W. M. Macgregor and D. T. Niles, make extensive use of Greek in their sermon preparation.<sup>2</sup>) The difference between the comments of the four Warrack lecturers and the comments of the four 1871-1920 British writers regarding the subject of Hebrew and Greek, is one of emphasis. These writers<sup>3</sup> from the fifty year period prior to the Warrack

<sup>1</sup>Hutton, p. 154. Watt, pp. 51-54. McIntyre, pp. 56-58, 88-89. Small, p. 55.

<sup>2</sup>Macgregor, pp. 24, 51, 53, 56, 58. Niles, pp. 46, 63, 68, 82-39, 107-108.

<sup>3</sup>Taylor, The Ministry, p. 28. Dale, Nine Lectures on Preaching, p. 66. Smith, The Preacher as Pastor, pp. 7-8. Horton, Verbum Dei, p. 119.

One other writer from the 1871-1920 period speaks of Hebrew and Greek, only saying that a preacher should be acquainted with the languages. See "Pastoral Theology," The Homiletic Quarterly, Vol. I, 1877, p. 27.

Lectureship merely declare ministers should continue their mastery of these languages while the four Warrack lecturers directly relate the continued mastery of Hebrew and Greek to the writing of good sermons.

An overview of the Warrack lecturers' comments on a minister's scholastic training and sermon writing shows several differences of opinion among the lecturers themselves as well as between the lecturers and the British writers from an earlier period.

An obvious difference of opinion in the Warrack material concerns the value and use of biblical criticism. The vast majority of lecturers who speak of this subject infer it has great value for a minister's preaching ministry. Yet, there are also a few lecturers who urge ministers to use this science cautiously and one lecturer who declares this part of learning should be forgotten upon graduation from theological school. Biblical exegesis is another subject upon which there is a difference of opinion among Warrack lecturers. Although all eight lecturers who discuss this topic feel a minister should apply sound exegesis to each text of a sermon, two of these men do not feel it is as valuable for preaching as some professors and preachers suggest.

In the 1871-1920 literature, there are some similarities of emphasis with the Warrack material, especially in the value placed upon biblical criticism for writing meaningful, relevant sermons. However, the

writers of this earlier literature encourage ministers to present this topic to the people in their parishes through their teaching ministry and in a pastoral, open, understanding manner. The Warrack lecturers however, leave the impression that if the science of biblical criticism is to be discussed with people, it should be done from the pulpit. Also, several Warrack lecturers urge ministers to continue their knowledge and use of Hebrew and Greek while several 1871-1920 authors suggest ministers continue their mastery of these languages without indicating directly why they should do so.

#### Summary.

In sum, several conclusions may be drawn from the above examination concerning the theological disciplines of a parish minister.

One conclusion is that the Warrack material is a body of literature in which the acceptance of biblical criticism among some of the ministers of Scotland can be traced. In the early years of the Lectureship, as well as in the fifty year period before the first series of Warrack lectures, the discussion revolved around whether or not there was a great deal of value in the science of biblical criticism for preaching. Then, in the later years of the Lectureship, the lecturers comments portray the acceptance of this science among many of the ministers in Scotland. However,



the Warrack literature leaves several related questions unanswered. The questions are: do the people who sit in the pews of The Church of Scotland know about biblical criticism, do they know where their minister stands in relationship to this science, and do they accept this scientific approach to Scripture?<sup>1</sup> The Warrack material suggests that some people gathered for worship know of biblical criticism while some do not. Therefore, the minister needs to be alert to this fact in his preaching since he can no longer assume only one view of Scripture is held by his audience.<sup>2</sup> As far as the training of ministers

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<sup>1</sup>In 1911 Andrew Benvie asserted on page 18 of The Minister at Work, that biblical criticism "has invaded the pew." However, H. S. Coffin declared on page 51 of his published Warrack lectures that "The pulpit is often a generation behind theological lecture-rooms" on the subject. Of course, Coffin probably was referring to the American scene. Then in 1950, E. D. Jarvis said on page 48 of his published lectures that probably the majority of people in the pews of Scotland still feel their minister interprets Scripture according to strict verbal inspiration.

<sup>2</sup>This conclusion corresponds to the analysis of E. H. Jeffs on page 2 of his Princes of the Modern Pulpit. The only difference between Jeffs' comments and those of the Warrack lecturers is that he feels biblical criticism was known by people in the congregation as early as the second decade of the nineteenth century while certain Warrack lecturers imply it wasn't until almost the sixth decade that the people in the pews of Scotland were knowledgeable on this topic.



is concerned, it appears that the ministers who studied in the theological schools of Scotland were trained not only in the use of biblical criticism but also to accept its results sooner than students in the theological schools of The Church of England.<sup>1</sup>

Another conclusion reached in the above examination is the belief of a large number of Warrack lecturers on the value of continuing one's scholastic disciplines for the purpose of writing good sermons. These lecturers not only echo the comments of British writers from the 1871-1920 period, but they also sound the note trumpeted by John Calvin when he said: "None will ever be a good minister of the Word of God, except he first be a scholar."<sup>2</sup>

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<sup>1</sup>Leonard Hodgson reports that it wasn't until the 1920s that it was possible for a student at the Anglican theological schools in England to assume the critical approach to Scriptures was acceptable. See Hodgson's The Bible and the Training of the Clergy (London: Darton, Longman and Todd, 1963), pp. 4-5. Also, it is clear from the comments of two writers from England, H. H. Henson and C. S. Horne, that in 1909 and 1914 respectively they were not completely open to the findings of biblical criticism.

However, most of the comments above from the Scottish trained writers representing the 1871-1920 period and the writers of the Warrack material reveal a general acceptance of biblical criticism.

Gibbs and Morton suggest that it was the disruption in 1843 and the resulting separation of theological colleges from universities which allowed modern biblical criticism to penetrate the ministry of some of the churches of Scotland and, to some extent, their members. See Gibbs and Morton, God's Frozen People, p. 167.

<sup>2</sup>Parker, The Oracles of God, p. 59.

A third conclusion of the present section is that the minister has been counselled throughout the history of the Warrack Lectureship not to drag the machinery of his scholastic disciplines into the pulpit but to give people the results of his study and reflection.

A final conclusion reached is that ministers are encouraged more frequently in the Warrack material than in the fifty year period prior to the founding of the Lectureship to view their formal education as a base upon which to build further knowledge. In the 1871-1920 period, university and/or theological college training is more often viewed as the finalizing of one's education than as a base for expanding that knowledge.

#### The Danger of Making The Study A Foxhole

Although there is heavy emphasis throughout the Warrack literature upon the necessity to read, study and continue one's use and knowledge of recent theological scholarship, some lecturers give ministers a warning at this point.

From the early to the later years of the Warrack Lectureship, there have been lecturers who have urged the minister not to make his study "a kind of foxhole," insulated from the demands of people.<sup>1</sup> These

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<sup>1</sup>Quote from MacLennan, p. 71. See also Reid, pp. 181-82; Philip, pp. 73-74; Berry, pp. 33-34; Farmer, p. 95; Read, pp. 62-63; MacLennan, pp. 64, 69-70; Cleland, p. 40.



six lecturers maintain that the minister who is locked in his study all week has no contact with people and thus he cannot really preach to their needs. Such ministers are "invisible six days in the week and incomprehensible on the seventh."<sup>1</sup>

Thus the emphasis of these six lecturers is upon allowing contact with people to influence the minister's time in his study so that relevant preaching results from a mixture of study and personal relationships. This point of view reveals a shift in emphasis from the 1871-1920 period where the two writers who discuss this topic feel there is an opposite danger. They say that a minister who makes his study into an office will find that ineffective preaching is the result.<sup>2</sup>

#### Summary.

In sum, the following comments can be made regarding the position of Warrack lecturers regarding the continuation of the minister's study life.

First, although it has just been pointed out that six lecturers warn the minister against making his study into a retreat from people, the vast majority of lecturers on the Warrack Foundation contend that successful preaching comes from ministers who spend a great deal of time in reading and study.

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<sup>1</sup>Cleland, p. 40.

<sup>2</sup>Smith, The Preacher as Pastor, pp. 7-10.  
Inskip, The Pastoral Idea, pp. 186-87.

Closely related to this point is the overwhelming implication that a minister needs to read and study in order to aid him in writing sermons. That is, according to the Warrack material, the reading and studying which a minister does is mainly a means to an end: effective preaching. Conversely, in the opinion of a number of lecturers, the minister who does not spend alot of time reading and studying will have dull sermons.

Third, over eighty-three percent of the Warrack lecturers stress the need to keep abreast of theological studies and/or use theological disciplines, while seventy percent maintain the minister should be a reading man. There are also more writers from the 1871-1920 period who discuss the need to study than there are writers who suggest ministers must do alot of reading throughout their ministry.

Fourth, although several writers from the 1871-1920 period intimate there is public demand of "a highly trained and well-educated ministry,"<sup>1</sup> the overall theme of the Warrack lecturers is that the pressure to become well trained, plus the pressure to further one's education and competence, comes from within. That is, the Warrack literature leaves the impression that the minister must make demands on

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<sup>1</sup>Chadwick, Pastoral Teaching, pp. 1-2. Benvie, The Minister at Work, pp. 15-16.



himself to continue his education rather than being inspired or forced to do so by parishioners or others within the church. Also, only a few lecturers on the Warrack Series suggest it is difficult for a parish minister to maintain a disciplined study life.

Fifth, the Warrack lecturers make very specific comments relating to what a minister should read, what he should study and how he should use his scholastic tools. The writers from the fifty year period prior to the Warrack Lectureship however, give ministers only general suggestions in this whole area.

A final conclusion reached in this section on the minister's study life is that as the Warrack Lectureship continued, the subject of biblical criticism became more acceptable in the opinion of the lecturers and regarded as a more useful tool which ministers should use in preparing their sermons.

#### The Cultivation Of A Devotional Life

In addition to declaring the need for ministers to establish priorities and to continue their reading and study while in the parish, many Warrack lecturers also encourage ministers to cultivate a devotional life. As has been seen, many Warrack lecturers suggest that the main reason why a minister should read and study is to enable him to prepare good sermons. The investigation below will also reveal that the many lecturers urge the minister to cultivate his devotional

life is because this part of his personal life relates to his preaching.

### The Requirement of a Devotional Life

Twenty-one men on the Warrack Foundation comment on the minister's devotional life. Eighteen of these lecturers<sup>1</sup> assert that daily devotions are a requirement the parish minister must fulfill in order to strengthen either his own spiritual welfare, his preaching, or his total ministry.

### The Requirement Of Devotions For The Minister's Spiritual Welfare

Seven Warrack lecturers<sup>2</sup> declare that ministers should establish and maintain a devotional life for their own spiritual welfare. Three of these lecturers<sup>3</sup> urge ministers not to neglect the need to minister to themselves through daily devotions. Three other lecturers<sup>4</sup> suggest ministers need the inward strength gained from a devotional life in order to withstand the pressures of the modern ministry. One lecturer

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<sup>1</sup>Hutton, Sclater, Black, Reid, Gossip, Coffin, Philip, Watt, Cairns, Berry, Burnet, Milligan, Stewart, Jeffrey, Jarvis, Read, Niles, Keir, MacKenzie, McWilliam.

<sup>2</sup>Sclater, Black, Philip, Stewart, Jeffrey, Read, McWilliam.

<sup>3</sup>Sclater, p. 103. Black, p. 66. Read, pp. 79-80.

<sup>4</sup>Philip, p. 12. Jeffrey, p. 82. McWilliam, p. 86.

says a minister needs to be a man of prayer simply because "he is a poor, needy creature dependent on God's grace."<sup>1</sup>

Three writers of the 1871-1920 literature surveyed for this dissertation also maintain a minister needs to cultivate a devotional life in order to deepen his own spiritual welfare.<sup>2</sup> These writers list the identical reasons why a minister should be concerned for his spiritual welfare as do the seven Warrack lecturers who discuss this topic.

#### The Requirement Of Devotions For The Total Ministry

A minister needs to cultivate his devotional life for the sake of his total ministry. This is the belief of six men on the Warrack Foundation.<sup>3</sup> In fact, these men all contend the minister will not have an effective ministry unless he is a man of prayer. Four of these lecturers hold that organization and study are to no avail unless the minister secure warmth and compassion of character through a dedicated devotional life.<sup>4</sup>

In addition to the six lecturers who speak of the minister's need to cultivate a devotional life

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<sup>1</sup>Stewart, p. 201.

<sup>2</sup>Stalker, The Preacher, pp. 53-54. Carpenter, Lectures on Preaching, pp. 70-71. Williamson, Ideals of Ministry, p. 180.

<sup>3</sup>Black, p. 66. Burnet, pp. 105, 116-17, 148-49. Berry, p. 93. Stewart, pp. 202, 221-22. Cockburn, Chapter V, page 25. Niles, pp. 93-94.

<sup>4</sup>Burnet, p. 105. Berry, p. 93. Stewart, p. 202. Cockburn, Chapter V, page 25.



for the sake of his total ministry, one other lecturer adds that only the minister who has a good devotional life can lead the congregation in corporate prayer.<sup>1</sup>

Four writers from the 1871-1920 period reach the same general conclusion as the six Warrack lecturers above regarding a minister's devotional life and his total ministry. That is, they assert that only through the habit of devout prayer and meditation will the minister be effective in his total parish ministry.<sup>2</sup>

#### The Requirement Of Devotions For Effective Preaching

While seven lecturers declare that a minister should cultivate a devotional life for his own spiritual welfare and seven lecturers say he should do this to strengthen his total ministry, sixteen lecturers<sup>3</sup> on the Warrack Foundation depict the minister's devotional life as having a direct influence on his task as preacher.

In the opinion of eleven lecturers,<sup>4</sup> a minister

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<sup>1</sup>Milligan, pp. 20-21.

<sup>2</sup>Blaikie, The Ministry, p. 250. Smith, The Preacher as Pastor, pp. 13, 39-40. Stalker, The Preacher, pp. 52-55. Jowett, The Preacher, pp. 64, 67.

<sup>3</sup>Hutton, Sclater, Black, Reid, Gossip, Coffin, Philip, Watt, Cairns, Burnet, Berry, Stewart, Jeffrey, Read, Keir, McWilliam.

<sup>4</sup>Sclater, p. 103. Black, p. 66. Reid, p. 172. Philip, pp. 12-13, 66-67. Watt, pp. 17, 22, 34, 39. Cairns, p. 186. Burnet, pp. 111-14. Berry, pp. 93-94, 148. Stewart, p. 154. Jeffrey, p. 83. McWilliam, p. 86.



will not be able to preach a fresh, meaningful and effective message unless he cultivates and deepens his devotional and spiritual life. Unless the minister keeps in direct communion with God through prayer and devotion, he will not be able to speak personally of the things of God from the pulpit. This is the feeling of eight Warrack lecturers.<sup>1</sup> Seven lecturers say it is only the preacher who grows in his own devotional life who is able to help people in the pew grow in spiritual insight.<sup>2</sup> Eight lecturers endeavor to establish that the minister's preaching will either be dry or fresh depending upon whether or not he cultivates a rich devotional life.<sup>3</sup>

The reason a minister who has kept in communication with God through devotions is effective in the pulpit is because people in the pews want someone "who himself has walked with God" to speak to their needs.<sup>4</sup> This is the feeling of five Warrack lecturers.<sup>5</sup>

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<sup>1</sup>Hutton, pp. 127-28. Sclater, p. 103. Coffin, p. 43. Philip, p. 12. Watt, pp. 10, 119. Cairns, p. 186. Berry, pp. 93-94. Keir, p. 130.

<sup>2</sup>Black, p. 66. Gossip, p. 25. Watt, p. 22. Burnet, p. 114. Berry, p. 148. Stewart, p. 154. McWilliam, p. 86.

<sup>3</sup>Sclater, p. 103. Black, p. 66. Reid, pp. 172-73. Philip, pp. 12, 66. Watt, pp. 19, 22. Cairns, p. 186. Berry, pp. 148-49. McWilliam, p. 86.

<sup>4</sup>Berry, pp. 93-94.

<sup>5</sup>Sclater, p. 103. Black, p. 66. Watt, p. 10. Burnet, pp. 111-112. Berry, pp. 93-94.

Two lecturers, however, contend the people want a preacher who keeps a balance between the practical and devotional sides of life.<sup>1</sup>

It is interesting to note that eleven<sup>2</sup> of the first twelve men on the Warrack Foundation to publish their lectures all suggest it is the minister who develops a regular devotional life who will have effective sermons. Thus, after the first sixteen years of the Warrack Lectureship, only five lecturers make this claim.<sup>3</sup>

When a comparison is made between the 1871-1920 literature and the Warrack material regarding the minister's devotional life and its effect on preaching, many similarities in emphasis are seen.

The eleven writers from the 1871-1920 period who discuss the relationship between preaching and a minister's devotional life almost all agree that "He preacheth best who prayeth best."<sup>4</sup> Four of these writers<sup>5</sup> agree with the Warrack lecturers who say

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<sup>1</sup>Jeffrey, pp. 82-83. Read, pp. 79-80.

<sup>2</sup>Hutton, Sclater, Black, Reid, Gossip, Coffin, Philip, Watt, Cairns, Burnet, Berry.

<sup>3</sup>Stewart, Jeffrey, Read, Keir, McWilliam.

<sup>4</sup>Quote from Taylor, The Ministry, p. 26. See also Stalker, The Preacher, pp. 52-55, 143; Horton, Verbum Dei, pp. 164-65, 182, 212, 216; The Expository Times, February, 1891, p. 232. Carpenter, Lectures on Preaching, pp. 158-59; Watson, The Cure of Souls, pp. 232-33; Spurgeon, An All-Round Ministry, p. 358. Chadwick, Pastoral Teaching, pp. 327-28; and Jowett, The Preacher, pp. 68-69.

<sup>5</sup>Stalker, The Preacher, pp. 52-53. Horton, Verbum Dei, pp. 164-65. Forsyth, Positive Preaching, p. 26. Jowett, The Preacher, pp. 68-69.



congregations want a man in the pulpit who has been consistently at the altar of prayer himself. Another similar emphasis in these two bodies of literature is the contention that it is only the minister who continues regularly in prayer and meditation who is able to speak with freshness about the things of God and also to feed hungry hearts.<sup>1</sup>

### The Establishment Of A Devotional Pattern

As seen above, a large number of Warrack lecturers maintain a minister should have a devotional life. However, only seven lecturers offer suggestions on how to find time for private devotions.

The suggestions which the lecturers give range from the specific to the general. For example, three lecturers<sup>2</sup> insist a minister rigidly keep the early Sunday morning hours as a must time for prayer and meditation while four lecturers<sup>3</sup> merely suggest the minister constantly keep in communion with God. One lecturer encourages ministers to pray in the morning,

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<sup>1</sup>Stalker, The Preacher, pp. 54-55. Horton, Verbum Dei, pp. 212, 216. Carpenter, Lectures on Preaching, pp. 158-59. Spurgeon, An All-Round Ministry, p. 358. Williamson, Ideals of Ministry, p. 182. Chadwick, Pastoral Teaching, pp. 327-328. Jowett, The Preacher, p. 154.

<sup>2</sup>Philip, p. 82. Jeffrey, p. 49. MacKenzie, pp. 104-105.

<sup>3</sup>Philip, p. 67. Burnet, p. 110. Jarvis, pp. 90-92. MacKenzie, p. 104.

at noon and in the evening.<sup>1</sup> Other lecturers state only that a minister must have a disciplined devotional life.<sup>2</sup>

There are several reasons offered by these lecturers suggesting why the minister should establish a disciplined devotional pattern. Since the minister's daily life is so busy, he needs to make time for communion with God or he will not have time for this essential aspect of his life.<sup>3</sup> Also, four lecturers claim the minister needs to go out to lead worship with a quiet spirit and therefore they urge him to have a long period of devotion in the vestry.<sup>4</sup> As one lecturer put it, this period of private devotion before worship "will give a tone to our voice, a purpose to our speech, and a tenderness to our prayer."<sup>5</sup>

Just as there are only a few lecturers who offer suggestions on how to establish a devotional pattern, so there are also only a few Warrack lecturers who offer suggestions on what a minister should read during his time of devotion. Four lecturers say

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<sup>1</sup>MacKenzie, p. 123.

<sup>2</sup>Stewart, p. 110. McWilliam, p. 86.

<sup>3</sup>Philip, p. 116. Jarvis, p. 90. MacKenzie, p. 122. McWilliam, p. 82.

<sup>4</sup>Philip, p. 82. Jarvis, p. 92. Jeffrey, pp. 49-54. MacKenzie, pp. 104-105.

<sup>5</sup>Philip, p. 82.



simply the minister should read his Bible devotionally.<sup>1</sup>  
Two lecturers suggest ministers read the devotional classics.<sup>2</sup>

The comments of the 1871-1920 writers regarding the minister's need to establish some kind of devotional pattern are not as specific as those of the seven Warrack lecturers above. The four writers from this earlier period also declare a minister needs to "fence off his quiet and secluded hours" for devotion because his is so busy a life.<sup>3</sup> These writers also maintain the minister should discipline himself into establishing a regular devotional pattern. However, unlike the Warrack lecturers at this point, these writers from the 1871-1920 period do not offer specific proposals as to when the minister ought to be in prayer and meditation. As far as offering suggestions on what to read for devotions is concerned, two of these writers only encourage ministers to read the Bible devotionally.<sup>4</sup>

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<sup>1</sup>Sclater, p. 99. Black, p. 79. Reid, pp. 125, 128. Philip, p. 117. Watt, pp. 132-33. Stewart, p. 108. Jarvis, p. 13. McWilliam, pp. 6, 38.

<sup>2</sup>Gossip, p. 51. Macgregor, p. 61.

<sup>3</sup>Quote from Jowett, The Preacher, p. 60. See also, Carpenter, Lectures on Preaching, pp. 70-71; John Kelman, "The Christian Minister," The Expository Times, August, 1908, p. 492; and Anderson, The Scottish Pastor, pp. 6-7.

<sup>4</sup>Stalker, The Preacher, pp. 202-203. Carpenter, Lectures on Preaching, pp. 70-71.

### Summary

In sum, a number of things can be said regarding the discussion of certain Warrack lectures on the subject of the minister's devotional life.

The most obvious conclusion is that well over half of the Warrack lecturers maintain a minister must cultivate a devotional life. They declare this is necessary since the minister's own spiritual welfare plus his effectiveness in preaching and his total ministry depend upon his life of prayer and meditation.

Closely related to this conclusion is another. Nearly fifty percent of the Warrack lecturers indicate that a minister must prepare himself as well devotionally to preach as he prepares his written sermon.

A third conclusion is that a large number of lecturers suggest a minister's devotional life is important for his pulpit ministry while less than half as many lecturers indicate a minister's spiritual welfare and total ministry are directly dependent upon the time he spends in devotion.

Also it is clear that it was the period from 1876-1936 in which many ministers and theologians in Britain suggested a minister who had a good devotional life would be effective in the pulpit. After this time to the present, this becomes only an occasional suggestion in the Warrack literature.

The comparison of the 1871-1920 literature



with the Warrack material on the subject of the minister's devotional life reveals there is little new said by the lecturers which was not already in print before the founding of the Warrack Lectureship. The only difference is that while the writers from the 1871-1920 period offer general suggestions about a minister's devotional life, many Warrack lecturers give specific suggestions on how, when and where the minister ought to cultivate a devotional pattern.

Sixth, there is no direct evidence in the Warrack material suggesting whether or not the lecturers feel the subject of devotions is adequately dealt with by professors in the theological schools of Scotland. Indirectly, it may be assumed the Warrack lecturers feel men preparing for the ministry of The Church of Scotland simply need instruction on this topic because nearly sixty percent of the lecturers (most of whom were educated in the theological schools of Scotland) discuss devotions in their presentations. Sources outside of the Warrack material (a Scottish writer from the 1871-1920 period, a book on the history of The Church of Scotland, plus two recent writers) clearly suggest that devotional instruction has been lacking in the training of clergy in Scotland and England.<sup>1</sup>

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<sup>1</sup>References regarding the situation in Scotland are Kelman, "The Christian Minister," p. 492; Fleming, A History of the Church of Scotland, p. 261; and Henderson, Kirk and People, p. 88.

### The Commendation Of Personal Time Off

Nine men on the Warrack Foundation encourage the minister either to take time off from his work or to take care of his health.<sup>1</sup> Although this is not a large number of lecturers, the subject of time off relates to the overall theme of this chapter on the minister's personal responsibilities and therefore the comments of the lecturers regarding the need for ministers to take time off from their work will be presented below.

#### The Value Of A Day Off And Holidays

Five Warrack lecturers offer a number of reasons why there is value for the minister in taking a day off per week and a holiday every year.<sup>2</sup>

#### Time Off For Personal Well-Being

The minister needs to take a whole day off and/or a holiday each year for his physical and

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S. H. Mayor in "The Understanding of the Ministry: A Survey," page 18, indicates many clergy in Anglican and Free Churches of England never received training on the subject of devotions. This report is available from Mansfield College, Oxford and also referred to in S. H. Mayor, "How Ministers See Their Work," The Expository Times, October, 1970, pp. 19-22.

<sup>1</sup>Black, Reid, Gossip, Coffin, Watt, Cairns, Burnet, Wright, MacKenzie.

<sup>2</sup>Black, Coffin, Watt, Wright, MacKenzie.



spiritual well-being according to two lecturers.<sup>1</sup> They suggest the minister simply cannot keep going physically or mentally without taking time out for rest and reflection.

#### Time Off For Family Responsibilities

Three lecturers encourage a minister to take time off to spend with his family.<sup>2</sup> The minister should do this because it is his responsibility, because it is necessary for him as a person, and because this will keep him from allowing a gulf to be created between himself and the new generation.

#### Time Off For Homiletic Quarrying

Two lecturers suggest a value of holidays for a minister is they provide time for him to discover texts and subjects for sermons.<sup>3</sup> That is, these men feel it is during the unpressured leisure of a holiday, that a minister's eye can spot material in his reading and observation which can be fresh and relevant for his preaching ministry.

A comparison of the comments of the Warrack lecturers with those of the writers from the 1871-1920 period on the subject of time off for the minister reveals only a slight difference in emphasis between the two bodies of literature.

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<sup>1</sup>Watt, p. 120. MacKenzie, p. 126.

<sup>2</sup>Watt, p. 62. Wright, p. 46. MacKenzie, p. 126.

<sup>3</sup>Black, p. 115. Coffin, p. 22.

As in the Warrack material, only a few references were uncovered which related to this topic.<sup>1</sup> Also, one writer from the 1871-1920 period urges the minister to take a day off for his personal well-being.<sup>2</sup> Further, two writers speak of the minister's family responsibilities. One of these writers feels it is important for the minister to take some evenings off to be with his children,<sup>3</sup> but another author believes it is enough to let his wife take care of these duties.<sup>4</sup> Unlike the Warrack material, there is no reference in this literature from the fifty year period before the Warrack Lectureship to using holidays for the purpose of homiletic quarrying.

#### The Merit Of A Hobby And Recreation

Seven Warrack lecturers refer to the merit in a minister's spending time on a hobby or in recreation to keep his health and also to keep him fresh for preaching.<sup>5</sup>

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<sup>1</sup>Only three references from 1883, 1891 and 1897 were uncovered.

<sup>2</sup>Stalker, The Preacher, p. 221.

<sup>3</sup>"The Pulpit Preparation of an Eminent Scotch Preacher," The Homiletic Magazine, Vol. IX, 1883, pp. 125-26.

<sup>4</sup>Watson, The Cure of Souls, p. 235.

<sup>5</sup>Black, Reid, Gossip, Watt, Cairns, Burnet, MacKenzie.

A Hobby And Recreation Needed For Good Health

Two Warrack lecturers insist the reason a minister should have a hobby and/or participate in regular recreation is so that he may keep in good health.<sup>1</sup> One lecturer, however, flatly rejects the idea that a minister should have a hobby saying he will keep in good health as long as he exercises regularly.<sup>2</sup>

A Hobby And Recreation Needed For Good Preaching

Through the diversion of a hobby and the stimulus of recreation, a minister can help his preaching ministry. This is the opinion of seven Warrack lecturers.<sup>3</sup> These lecturers suggest that a hobby and/or recreation help to keep a minister's spiritual outlook fresh,<sup>4</sup> help to keep him interested in his task of preaching,<sup>5</sup> and help him "reach the pulpit" with a strong voice.<sup>6</sup> In other words, these lecturers indicate they believe that the minister who

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<sup>1</sup>Black, p. 76. Burnet, pp. 118-119.

<sup>2</sup>MacKenzie, pp. 31, 125.

<sup>3</sup>Black, Reid, Gossip, Watt, Cairns, Burnet, MacKenzie.

<sup>4</sup>Reid, p. 174. Gossip, p. 151. Cairns, pp. 155-156. Burnet, pp. 118-119.

<sup>5</sup>Black, p. 76. Watt, p. 61. MacKenzie, p. 125.

<sup>6</sup>Gossip, p. 153.



has the diversion and refreshment of a hobby or some kind of recreation is able to keep fresh mentally, spiritually, and physically for his task of preaching.

A comparison of the comments of the writers from the 1871-1920 period with those of the Warrack lecturers above on the subject of the minister's hobby and/or recreation shows several similarities. The writers of both bodies of literature who discuss this topic suggest a hobby and recreation "invigorate and inspire" the minister for his work (particularly for preaching)<sup>1</sup> and also keep him in good health so he may continue to stand up under "sustained vigorous preaching"<sup>2</sup> plus the demands of his total ministry.<sup>3</sup>

There is one note in this 1871-1920 literature which is not heard in the Warrack material. Three writers from this earlier period maintain there are

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<sup>1</sup>Quote from Benvie, The Minister at Work, p. 182. See also Watson, The Cure of Souls, p. 222 and Anderson, The Scottish Pastor, p. 151.

<sup>2</sup>Quote from Blaikie, The Ministry, p. 84. See also Watson, The Cure of Souls, pp. 222-223, 227.

<sup>3</sup>Blaikie, The Ministry, pp. 23, 84, 245. Watson, The Cure of Souls, pp. 222-23. Benvie, The Minister at Work, pp. 50, 182. Anderson, The Scottish Pastor, p. 151.



certain physical standards which a man must meet if he is going to withstand the pressures of the ministry, particularly the demand to preach.<sup>1</sup>

#### Summary.

In sum, several observations may be made regarding the comments of the Warrack lecturers on the subject of personal time off for the minister.

One obvious conclusion is that the Warrack lecturers who discuss this subject relate it to preaching. That is, these lecturers urge ministers to take time off and participate in recreation not only for health reasons and for the sake of his family, but also so that he may be fresh for his task of preaching.

Also, it may be observed that the vast majority of men who discuss this topic delivered their lectures during the first fifteen years of the Warrack Lectureship.

Further, writers from the 1871-1920 period lay down strick physical standards which they feel a man must meet if he wants to become a minister. The Warrack lecturers do not speak of such initial qualifications for the ministry but do report the minister must maintain good health and the habit of taking time off in order to keep fresh and fit for the parish ministry.

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<sup>1</sup>Blaikie, The Ministry, p. 23. Watson, The Cure of Souls, pp. 225-226. Benvie, The Minister at Work, p. 50.

### A Summary Of The Chapter

In summary, a number of interesting facts arise in the examination of the relationship between preaching and the minister's personal responsibility.

(1) One fact is that there have been changes in the history of the Warrack Lectureship regarding views of the minister's personal life. The more recent lecturers (1948-1969) present different views from the earliest lecturers (1921-1936) concerning the minister's need to watch running about, his need to use the science of biblical criticism and to tell his people about this science, his freedom to become involved in administration, committee work and denominational tasks, his need to maintain a regular devotional life, and his need to take time off from his weekly ministerial tasks.

(2) Another fact is the number of changes in emphasis from the 1871-1920 period to the period represented by the Warrack Lectureship regarding the relationship between preaching and the minister's personal responsibilities. British writers from the 1871-1920 period (a) offer only general comments on such topics as what a minister should read, what he should do with his knowledge of Hebrew and Greek, whether or not he should write out his weekly sermon(s) and maintain a time-table for completing those sermon(s), and how reading Scripture, taking time off and maintaining a devotional life enriches his pulpit ministry.



Also, British writers from the earlier period (b) differ from the Warrack lecturers in their opinion regarding the need for a minister to establish priorities, his need to read the Bible, his need to continue his education after he enters the parish ministry, his need to keep isolated in his study and vestry, and his need to inform parishioners about the subject of biblical criticism. Further, British authors from the 1871-1920 period (c) make several comments not paralleled in the Warrack literature. One comment concerns a belief in the Holy Spirit's guidance while studying and interpreting Scripture. The other comment relates to presenting the topic of biblical criticism to parishioners in a pastoral manner.

(3) A third fact shows minister's views concerning several topics have remained virtually unchanged in the one hundred year period discussed in this dissertation. Those views are that ministers (1) need to read and study the Bible, (2) should use the tools of biblical criticism and exegesis, and (3) must cultivate a devotional life in order to enrich and strengthen their pulpit ministry.

(4) A fourth fact results from the examination carried out in this chapter. In the one hundred year period (early 1870's to 1970's) from which the material for this dissertation was drawn, the view of the minister's study has changed several times. At the beginning of the period, it was suggested the minister

keep his study door open to those who might stop by to visit. In the middle years, the majority of suggestions emphasized the need of a minister to keep isolated in his study with his books and sermon preparation. Then during the more recent years, the minister has been encouraged to once again make his office into a study with the warning that he should never neglect the people who may wish to visit him there.

(5) A fifth fact is the strong encouragement given to the parish minister to continue his study. Perhaps the Warrack lecturers stress the need for the minister to continue his study of the Bible and theology after his formal education has been completed because there has been little in-service training available to the ministers of The Church of Scotland.<sup>1</sup>

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<sup>1</sup>Perhaps one of the reasons why some Warrack lecturers feel ministers must assume such a large part of the obligation to continue their theological studies in the parish is due to only limited in-service training to the clergy of The Church of Scotland. It must be noted however, that no lecturer directly refers to this subject. Thus, this idea is original with the writer of this thesis. Also, the summary of in-service training in Scotland which follows is certainly less than definitive.

As the five articles entitled "Report by the Committee on the Pastoral Training of Ministers and Missionaries" from the years 1868 through 1872 reveal, ministers in the parish ministry expressed over a hundred years ago an urgent need to be better trained for their pastoral and homiletical tasks. Although suggestions were brought to the General Assembly of the Church of Scotland to have graduates of theological schools spend six months of training in a parish, under the leadership of the resident minister, the 1872 General Assembly instead appointed a lectureship on "Pastoral and Missionary Work." This, the General Assembly majority felt, would serve a double purpose. It would better prepare ministers in pastoral work and would stimulate the parish minister to study and evaluate his own ministry in order to offer said lectures



(6) Sixth, in the history of the Warrack Lectureship, there has developed an interpretation of the

at the divinity schools. The Committee on Pastoral Training however, registered their opinion that in order to make pastoral training thorough and efficient something more than mere attendance at such lectures was required. See Reports On the Schemes Of The Church Of Scotland, (Edinburgh: William Blackwood and Sons, 1868), pp. 351-58; 1869, pp. 417-426; 1870, pp. 377-386; 1871, pp. 357-367; and 1872, pp. 409-414.

Then, after nearly one hundred years, a statement appeared in the Reports On The Schemes Of The General Assembly Of The Church Of Scotland (Edinburgh: William Blackwood and Sons, 1870), p. 589 announcing that a course had been arranged "for ministers who had completed about five years or so in the ministry" to be held at the University of Aberdeen immediately after Easter, 1970. Dr. Henry Sefton, then The Church of Scotland Secretary of the Department of Education, told this writer in a personal interview at Edinburgh in December, 1970 that thirty ministers participated in the conference at Aberdeen to hear presentations in "Recent New Testament Scholarship" and "The Scope And Limitations of Pastoral Care."

One opportunity for continuing education for the ministers of The Church of Scotland has been the St. Andrews Summer School of Theology, 1920 to present. The form of education at this school has been the lecture method followed by a period of discussion with the lecturer.

Another opportunity for growth in education is the Scottish Church Theology Society which has existed for some years in Scotland. The Reverend John B. Logan, Crieff, Perthshire, in a letter dated September 21, 1974, gave a brief history of the Scottish Church Theology Society. In May of 1943, John McConnachie, R. B. Smith, John A. McFadden, T. F. Torrance, and R. S. Wallace led twenty-seven Church of Scotland ministers in collecting the names of about one hundred ministers for a conference in Crieff, October 4-7, 1943. Papers were given under the heading "Theology And The Church". At the conference it was decided to start a society open to Church of Scotland ministers believing "the main issue confronting the Church in all its practical problems is at bottom theological." Groups were set up in six towns to provide after study on the various reports.

Another conference was set up for 1944 in Crieff. Following this, Calvin's Institutes were studied for about four years.

A constitution was set up in 1946 stating that "the aim of the Society is to seek theological clarification of the Church's worship, life and work by the study of Biblical and Confessional Theology."

Bible which can be both open to the exploration of biblical criticism and be at the same time an inspiration to the hearer of a sermon.

(7) Seventh, it is possible that many of the Warrack lecturers may have frustrated the young men in their original audience who were preparing for the ministry. Many lecturers suggest a minister needs to look at everything he sees and does through homiletical glasses. That is, while lecturers maintain that reading, study, private devotions and time-off are needed for the minister's personal, physical and

Also in 1946, it was agreed to publish a periodical. The result was The Scottish Journal of Theology, first published in June of 1948.

Conferences have been held yearly on such topics as "Jeremiah and Contemporary Christian Witness" - 1973, "Pentecost And Today" - 1974. Refresher courses have also been held in Edinburgh and Glasgow and other locations, often led by professors from the Universities.

Two recent British publications discuss the importance of a minister continuing his education year after year following his ordination. See Preparing For The Ministry Of The 1970s, David L. Edward, ed. (London: SCM Press LTD, 1964), preface pp. 106-108 and Stephen Verney, Reorientation: Report on a Pilot Year of Further Training For the Clergy (Coventry Cathedral Department of Urban Studies, 1970), pp. 1, 8, 13. Verney's report, pages 1 and 13, states that after clergy are ordained "they receive no systematic training," and therefore "the whole question of further training for the clergy must now be taken up as a matter of urgency."



spiritual growth, the main inference is that these parts of the minister's life are to be viewed as a means toward the end of effective preaching. Or to put it differently, many Warrack lecturers give the impression that a minister's preaching will be dull unless he gain fresh insights in Scripture and the things of God through disciplined reading, study and private devotions. This suggestion, together with the comment that sermon writing is plain drudgery, could frustrate a man about to enter the parish ministry.

(8) Finally, as already seen in previous chapter, the portrait of the minister which emerges from the investigation of the Warrack literature shows him to be a highly competent man who has the personal fortitude to maintain a disciplined personal life.

## CONCLUSION

Since each chapter contains a conclusion in addition to a summary of points made at the end of each section of that chapter, this concluding chapter will not repeat the detailed listing of results from the above material. However, this conclusion will present a general summary of the material contained in the five main chapters of this thesis plus the opinion, interpretation and conclusions of the writer regarding his investigation of the printed Warrack Lectures On Preaching.

### The Concept Of The Minister

In Warrack literature, a portrait of the minister emerges which shows him to be a highly competent man with the personal fortitude to maintain a disciplined professional and personal life. Thus the reader of the published Warrack Lectures gets a picture of a preacher who is industrious in the discharge of his ministerial duties, constantly examining himself to see that he is maintaining a deep spiritual life and is consistently relating his personal and professional life to his task of preaching. It may therefore be seen that the lecturers on the Warrack Foundation reflect the same attitude toward the preacher



as do the lecturers on the Lyman Beecher Lectureship of whom it is written "they magnify the preacher as a unique individual."<sup>1</sup>

Closely related to this particular analysis of the minister is the opinion that the main qualification of the preacher is a deep spiritual life. To be sure, certain Warrack lecturers stress the importance of a university training plus the need for continuing study throughout the parish ministry. Nevertheless, the majority of lecturers assert that it is the minister's relationship to God and his cultivation of a devotional life which play a vital role in his pulpit ministry.

This writer contends that the Warrack lecturers surely must leave the theological students preparing for the parish ministry feeling somewhat awed, if not depressed, about the prospect of trying to measure up to this standard. Further, the lecturers on the whole present a view of the ministry and the minister's everyday life as revolving around preaching. That is, the impression is left that almost in every moment of his waking life, the minister should be aware that he is gathering homiletical material or laying the ground-work for the receptivity of his Sunday sermon.

The two views of the preacher presented above may seem to indicate that the minister is a man who

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<sup>1</sup>Gene H. Hovee, "The Concept Of Effective Delivery In The Yale Lectures On Preaching" (unpublished Ph.D. dissertation, University of Illinois, 1966); See Dissertation Abstracts (Ann Arbor, Michigan: University Microfilms, Inc., 1967), Vol. 27, No. 12, 4374A.

keeps mostly to himself. This however is not the case in the Warrack literature. The majority of men on the Warrack Foundation insist the minister must cultivate a personal relationship with members of his parish. Yet, it can be seen that the reason why these lecturers urge the minister to establish such relationships is for the purpose of becoming and/or remaining an effective preacher. In fact, many lecturers suggest the minister "use" his personal contacts with his people to learn of their concerns and situation in order to assist him in the preparation of his sermons. Thus it is not surprising to find only a few lecturers who suggest a minister may establish a genuine personal relationship with some of his parishioners.

Thus the writer feels the lecturers on the Warrack Foundation present a rather clergy-orientated picture of the parish minister. That is to say, the fact that a minister is also human is an almost neglected fact in the Warrack literature. Even more dehumanizing is the portrait of a minister which shows him as "using" his relationships with people in order to allow him to be a "successful" preacher. Then too, it appears that meaningful corporate worship (especially the sermon) depends almost totally upon the minister, his talent, his attitude, and his spiritual life. In the end therefore, this writer believes the minister is presented in the Warrack Lectures on Preaching in

terms of ability rather than the validity of the minister's calling and his continued reliance upon the grace and guidance of the Holy Spirit.

### The View Of Preaching

It is also interesting to observe the picture of preaching which develops from an examination of the Warrack literature. Preaching can be viewed as an extension of the pastoral ministry. In fact, preaching is presented as being directly related to all that the preacher does in his office as minister of a local parish. That is, the minister's other duties as teacher, counselor, leader of worship and pastor "are not troublesome interferences with his pulpit work"<sup>1</sup> but rather enrichments of his pulpit ministry. However, it must also be noted that some of the lecturers intimate that heavy involvement in fulfilling all the demands made upon the minister may diminish his effectiveness as preacher. Nevertheless, many Warrack lecturers suggest the minister does not discontinue his other duties when he preaches since he can continue many of his specific tasks such as teaching and counseling from the pulpit.

Preaching is also presented in the Warrack material as being far from irrelevant and outdated. As one lecturer put it: "The preacher's day is not

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<sup>1</sup>Coffin, p. 151.



over, and will not be over in any foreseeable future."<sup>1</sup> Even in the age of radio and television the best form of communicating God's truth continues to be through a person whom the hearers know and love as their minister.

With this in mind, it is not surprising to see that the personality of the preacher is considered as the main element in effecting predicator excellence. While many Warrack lecturers consider the role of hearers in the predictory process, the preacher's spiritual life, his relationship with his hearers, and his manner of sermon delivery are presented as the main determinative factors for effective preaching.

### The Changes In Emphasis

By comparing the British homiletical and pastoral literature from the fifty year period prior to the Warrack Lectureship with the material presented in the fifty year history of the Warrack Lectures, several changes in emphasis appear.

During the first seventy years of this one hundred year period, preaching is portrayed as the main function of the minister. Then in the last thirty years preaching, together with pastoral care, are depicted as the most important functions. The minister in the 1871-1920 literature is presented as one whose

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<sup>1</sup>Cowan, p. 14.



personal character should be an example to others and also the basis for his ministerial authority. The majority of Warrack lecturers however, seldom refer to the exemplary life of the minister and insist his authority is derived mainly from the Scriptural content of his message. Also in the 1871-1920 material there is the impression that the minister is inspired to do his work by the nature of his profession plus by the guidance of the Holy Spirit. The Warrack literature clearly suggests the minister needs the prodding and detailed instruction of professor, Warrack lecturers and ministerial literature in order to carry out the various duties of his office. In the opinion of this writer it is the total substitution of the influence of important professors, ministers and literature for the power of the Holy Spirit in the life and work of the minister which reveals a partial lack of theological reflection in many of the printed Warrack Lectures.

Several changes in emphasis have occurred regarding preaching during this one hundred year period. Sincere emotion in preaching has become more acceptable in the last fifty years. The desire to have teaching be an integral part of preaching has risen and fallen several times during the time from the 1870's to the 1970's. Also the view regarding the advisability of having the door to the minister's study open to people or closed for study has changed a number of times during this period.

Within the Warrack Lectureship itself there have been a number of changes in emphasis. There is a far greater emphasis in the first half of the Lectureship on the topic of worship and the need to clarify the place of preaching in worship. The attitude towards the frequency and understanding of the Lord's Supper as well as the acceptance of biblical criticism among the people have changed appreciably from the first two decades to the last thirty years of the Warrack Lectureship. Further, as the years pass, there is a slight movement towards accepting a more liturgical emphasis in the Church of Scotland according to the Warrack lecturers.

Also within the course of the Warrack Lectureship on Preaching a change occurs regarding the minister and his work. In the early years, the specific duties of the minister are discussed in detail and considered as a means to assist him in preaching. As the Lectureship continues however, the various functions of the minister are presented in more general terms and often viewed as ends in themselves while the minister receives more encouragement to become involved in administrative tasks both within and without the congregation.

#### The New and The Old In The Warrack Literature

Much of the material presented by the Warrack lecturers is not new to the British homiletical scene.

Many of the suggestions regarding the minister's personal, pedagogical and pastoral functions are to be found in the 1871-1920 literature.

However, the discussion by Warrack lecturers on subjects like radio and television, shorter sermons and intellectual preaching is new from the topics presented in the 1871-1920 British homiletical literature. Once again the writer feels compelled to add a negative criticism. In his opinion, the treatment of radio and television religious broadcasting is shallow both in content and perception into the intricacies and influence of these media.

While the Warrack Lectures contain relatively little that is new to the recent British homiletical literature, it is a valuable source for observing quite a few changes in homiletical and ministerial emphases, particularly in the Church of Scotland. Also, although there is little deep theological content in the Warrack Lectures (except for the lectures of Reid, Farmer, Whale, Niebuhr, Craig and Niles), the application of certain theological insights to the functions of the minister may be observed. (The influence of biblical criticism and C. H. Dodd's distinction between kerygma and didache on preaching may be noted. Also, the influence of Martin Buber's "I-Thou" concept may be seen in H. H. Farmer's 1941 lectures.)

Thus, the material in the Warrack Lectures may not be valuable for its fresh insights into

homiletical and theological views. Yet, it does reveal to the reader the fact that what the minister does in the rest of his ministerial functions has a direct influence on his pulpit ministry. Nevertheless the writer has to raise the question as to whether or not the Warrack lecturers have made an appreciable contribution to the field of British homiletical literature since the 1871-1920 period. With few exceptions, the writer's candid reply would have to be, no.

#### The Lecturers Themselves

It may be noted that the Warrack lecturers within the last twenty years use far less poetry and illustrative material than do the lecturers from the first thirty years of the Lectureship.<sup>1</sup> Also, it may be seen that the lecturers have relied heavily upon certain men and books. The lecturers refer to Professor James Denny (1856-1917) a total of fifty-two times,<sup>2</sup> to Martin Luther (1483-1546) forty-five times,<sup>3</sup> and to Alexander Whyte (1836-1921) twenty-nine times.<sup>4</sup> The material in the chapters above also reveals that the lecturers were greatly influenced by Phillips Brooks' 1877 Lectures On Preaching and by C. H. Dodd's The Apostolic Preaching And Its Developments.

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<sup>1</sup>Appendix E.

<sup>2</sup>Appendix J.

<sup>3</sup>Appendix L.

<sup>4</sup>Appendix F.



The writer has observed that the 1959 Warrack lecturer, R. Leonard Small, has borrowed many of his ideas from James Stewart's 1943 series of lectures. Also S. W. McWilliam, the 1968/69 lecturer, has used much of the identical material from Stewart's and Small's published lectures. It is also obvious to the writer that the 1962 lecturer, H. C. MacKenzie, attempted to bring a very conservative theological view back into the Warrack Lectureship. On the other hand, it is clear that James Reid in 1924 was decades ahead of his time in his insights into the field of homiletical study.

Because the lecturers come from several different countries and denominations, and because the vast majority of lecturers speak from the background of many years in the parish ministry, they bring to the Warrack Lectureship some valuable insights into the pulpit ministry. However this writer must conclude that these insights seem trite. Considering the backgrounds of the Warrack lecturers, they show a startling lack of originality both in the material they present and a failure to ask radical questions about preaching. The result is that the vast majority of printed Warrack Lectures contain a presentation about preaching which is conventional and even hackneyed. In fact, the writer believes many of the volumes in the Warrack Series should bear the title Sermon Starters: Illustrations and Outlines From My Old Sermon File since this is

indeed the impression and at times the admitted fact of the lecturers themselves.

Nevertheless, to end on a positive note, it may be pointed out that the main emphasis of the Warrack lecturers should prove encouraging for young men about to enter the parish ministry; namely, that by fulfilling their various ministerial duties they are not taking important time from their pulpit work. Rather, all that they do in their ministry effects and enriches their preaching.

## APPENDIX A

## Excerpt from Declaration of Trust

Excerpt from Declaration of Trust by Frank Warrack, Esq., dated 5th and registered in the Books of Council and Session on 30th March 1924.

I, FRANK WARRACK, residing at Kersewell, Carnwath, CONSIDERING that I being desirous of making a provision for the more effective training of Ministers of the United Free Church of Scotland have assigned, transferred and made over to the General Trustees of the United Free Church of Scotland 2,000 7% Cumulative Preference Shares of 1 each of Lever Bros. Ltd. and 20 5% Preference Shares of 10 each fully paid up of Messrs J and J Cunningham Ltd. And Further Considering that it is my desire that the interest or annual return arising from the said investments shall form a Special Fund for an Endowment of a Lectureship on Preaching THEREFORE with the view of giving full effect to my intentions I the said Frank Warrack do hereby Declare that I transferred to the said General Trustees of the said United Free Church of Scotland the said Investments in Trust for the purpose of founding a Lectureship under the following conditions, namely (First) The Lectureship shall bear the name and be called "The Preachers' Lectureship" (Second) The Lecturer shall be appointed by the College Committee of the United Free Church of Scotland or of a United Church composed of a majority of the United Free Church of Scotland and any other Church with which they may unite (Third) The Lecturer shall be selected from amongst the ministers of the United Free Church of Scotland or of any of the evangelical churches at home or abroad but in Making the selection the said Committee shall not be entitled to appoint to the said Lectureship any of the Professors of the Colleges of the Church nor any members of the said Committee while in office and in making the said appointment the Committee shall observe the following two guiding principles namely, the negative that the appointment is not to be regarded as a reward for services however eminent in other fields of the work of the Church and still less as a Consolation prize for comparative failure in all and the positive that it is to be offered to the Preachers most noted for their power to attract and hold the people; (Fourth) The Lecturer shall be paid the income arising from the said investments or from any investments that may be substituted therefor in terms of the powers aftermentioned less any expenses that may be incurred in connection with the said Lectureship. The Lectureship shall be tenable for one year only and shall not be open to be held again by the same Lecturer until four years have elapsed but in the event of the said Committee desiring to secure a Preacher of World wide reputation from abroad and being of opinion that one Year's income of the Trust Funds would not be sufficient for such purpose the Committee shall have power to pay the Income of the second year when it falls due to such a Lecturer and in that event no Lecturer shall be appointed for such second year the Income of two years being paid for one Course of Lectures But I hereby specially declare that no Preacher whose charge is in the British Isles shall be paid more than the Income of one year: (Fifth) The Lecturer shall prepare not less than five Lectures and deliver them in each of the Colleges of the United Free Church of Scotland or of a United Church as aforesaid on such dates

as may be Mutually arranged between the Lecturer and the Senates of the respective Colleges; (Sixth) In delivering the Lectures the main topic thereof must be the Sermon and methods of effective preaching but the Lecturer may also speak of anything that is relevant to the seemly and orderly conduct of public worship.

Supplementary Declaration of Trust - July 1929

If in the experience of years to come, it be thought desirable by the said College Committee to make any modifications on the terms of the Lectureship, I hereby give power to the said College Committee to make such modifications as they think fit, always keeping in view the principal object of the constitution of the said Lectureship, namely, that it has been instituted for the more effective training and teaching of the ministers of the said Church and in so far as not hereby altered I confirm the said Deed of Trust



## APPENDIX B

## Date And Place Warrack Lectures Delivered

<u>Year</u>	<u>Lecturer</u>	<u>Title of Published Lectures</u>	<u>Place Lectures Given</u>
1921	Hutton	That the Ministry Be Not Blamed	A,E,G
1922	Sclater	The Public Worship of God	A,E,G
1923	Black, J.	The Mystery of Preaching	A,E,G
1924	Reid	In Quest of Reality	A,E,G
1925	Gossip	In Christ's Stead	A,E,G
1926/7	Coffin	What to Preach	A,E,G
1928	Scott	Preaching Week By Week	A,E,G
1929	Jones	unpublished	A,E,G
1930	Philip	Thoughts on Worship and Preaching	A,E,G
1931	Watt	The Preacher's Life and Work	E,S
1932	Anderson	unpublished	A,G
1933	Fleming	unpublished	E,S
1934	Cairns	The Prophet of the Heart	A,G
1935	Burnet	Pleading with Men	E,S
1936	Berry	Vital Preaching	A,G
1937	MacLeod	Speaking the Trust-In Love	E,S
1938	Gauld	unpublished	A,G
1939	Black, H.	unpublished	E,S
1940	Milligan	The Ministry of Worship	A,G
1941	Farmer	The Servant of the Word	E,S
1942	MacGregor	The Making of a Preacher	A,G
1943	Stewart	Heralds of God	E,S
1944	Whale	"Liturgical Unity of Pulpit and Lord's Table" unpublished	A,G
1945	Cockburn	"The Church's Message for an Age of of Turmoil" unpublished	E,S
1946	no appointment		
1947	Niebuhr	Faith and History	A,G
1948	Jeffrey	This Grace Wherein We Stand	E,S
1949	McIntyre	The Ministry of the Word	A,G
1950	Jarvis	If Any Man Minister	E,S
1951	Read	The Communication of the Gospel	A,G
1952	Craig	Preaching in a Scientific Age	E,S
1953	Menzies	Preaching and Pastoral Evangelism	A,G
1954	Cowan	The Primacy of Preaching Today	E,S
1955	MacLennan	Entrusted with the Gospel	A,G
1956	Wright	A Preacher's Questionnaire	E,S
1957/8	Niles	The Preacher's Calling to Be Servant	A,E,G,S
1959	Small	With Ardour and Accuracy	E,S
1960	Keir	The Word in Worship	A,G
1961	Boyd	Christian Encounter	E,S
1962	MacKenzie	Teaching the Eternities	A,G
1963/4	Cleland	Preaching to Be Understood	A,E,G,S
1965	no appointment		
1966	no appointment		
1967	no appointment		
1968/9	McWilliam	Called to Preach	A,E,G,S
1970	no appointment		
1971	no appointment		
1972-74	Pitt-Watson	Theology Is For Preaching unpublished	A,E,G,S
1975-	MacLean		

A = Aberdeen E = Edinburgh G = Glasgow S = St. Andrews

## APPENDIX C

## Biographical Sketches of the Warrack Lecturers

ANDERSON, Robert Sangster. Born July 21, 1865 at Edinkille, Scotland.

Educated at University of Aberdeen, M.A. (1885); New College, Edinburgh. D.D. University of Aberdeen 1919. Assistant at St. Brycedale, Kirkcaldy, 1899. Ordained September 17, 1890 to the ministry of the Free Church of Scotland. Minister Ferry-Port-on-Craig 1890-1897; Paisley Sherwood 1897-1902; Barclay, Edinburgh 1902-1924. Warrack Lecturer, 1932. Died March 5, 1955.

BERRY, Sidney Malcolm. Born July 25, 1881 at Southport, England.

Educated at Clare College, Cambridge and Mansfield College, Oxford. D.D. University of Glasgow 1924. Ordained 1906 to the ministry of the Congregational Church. Minister Oxted and Limpsfield, Surrey 1906-1909; Charlton-cum-Hardy 1909-1912; Carr's Lane, Birmingham 1912-1923. Secretary, Congregational Union of England and Wales 1923-1948 and 1955-1956. Chairman, Congregational Union of England and Wales 1947-1948. First full-time secretary and Minister, International Congregational Council 1948-1955. Moderator of the Free Church Federal Council. An original member of the British Council of Churches. Warrack Lecturer, 1936, "Vital Preaching." Died August 2, 1961.

BLACK, Hugh. Born March 28, 1868 at Rothesay, Scotland. Educated at

University of Glasgow, M.A. (1888); Glasgow Free College. D.D. Yale, 1907; Glasgow, 1911; Princeton, 1911. Litt. D., Pittsburgh, 1913. Assistant Greenock, 1890. Ordained 1891 to the ministry of the Free Church of Scotland. Minister Paisley Sherwood 1891-1896; St. George's, Edinburgh 1896-1906. Professor of Practical Theology, Union Theological Seminary, New York City, 1906-1938. Locum tenum St. George's, Edinburgh 1938-1939. Warrack Lecturer, 1939. Died April 6, 1953.

BLACK, James Macdougall. Born January 25, 1879 at Rothesay, Scotland.

Educated at University of Glasgow, M.A. (1899); Glasgow College; University of Marburg. D.D. University of Edinburgh 1924. Assistant at Glasgow Berkley Street 1902-1903. Ordained December 3, 1903 to ministry of Free Church of Scotland. Minister Forbes Castlehill 1903-1907; Broughton Place, Edinburgh 1907-1921; St. George's West, Edinburgh 1921-1948. Chaplain WWI 1915-1918. Chaplain to H.M. King George VI 1942-1949. Warrack Lecturer, 1923, "The Mystery of Preaching." Died October 18, 1949.

BOYD, Alexander John. Born July 5, 1896 at Govan, Glasgow, Scotland.

Educated at University of Glasgow, M.A. (Honors in classics 1921); Glasgow College. D.D. University of Glasgow 1946. War service 1915-1918. Assistant at Kelvinside, Glasgow 1924-1925. Ordained June 21, 1925 to ministry of Free Church of Scotland. Appointed to Madras Christian College, India 1925; Principal of Madras College 1938-1957; President Emeritus of same, 1957. Warrack Lecturer, 1961, "Christian Encounter."

BURNET, Adam Wilson, Born December 24, 1883 at Cambuslang, Scotland. Educated at University of Glasgow, M.A. (Honors in classics 1906); Glasgow College. D.D. University of Glasgow 1935. Student missionary, Rutherglen West 1909-1910. Assistant St. George's and St. Peter's, Glasgow 1910-1911. Ordained April 19, 1911 to the ministry of the Free Church of Scotland. Minister Ferry-Port-on-Craig 1911-1914; Kilmarnock, King Street Church 1914-1920; Orchardhill Church, Giffnock 1920-1924; Westbourne, Glasgow 1924-1938; St. Cuthbert's, Edinburgh 1938-1955. War service 1917-1918. Warrack Lecturer, 1935, "Pleading With Men." Died October 28, 1962.

CAIRNS, Frank. Born February 17, 1866 at Bankhead, Newhills, Scotland. In business 1884-1891. Educated at University of Glasgow; Glasgow Free College. D.D. University of St. Andrews 1938. Student assistant at Glasgow Hillhead 1896. Assistant at Crieff South 1897-1898. Ordained May, 1898 to ministry of Free Church of Scotland. Minister Cambusnethan 1898-1905; Pollokshields Albert Road 1905-1913; Broughty Ferry East 1913-1955. Chaplain WW I 1914-1915. Warrack Lecturer, 1934, "The Prophet of the Heart." Died December 5, 1955.

CLELAND, James T. Born July 8, 1903 at Glasgow, Scotland. Educated at University of Glasgow, M.A. (1924); Glasgow College, B.D. (1927); Union Theological Seminary, New York City, S.T.M. (1928), Th. D. (1954). D.D. Davidson College 1951; University of Glasgow 1956. Student Assistant Bridgeton Parish Church 1923-1924; Old Kilpatrick Parish Church 1924-1926; Dunblane Cathedral 1926-1927. Ordained 1938 to the ministry of the United Presbyterian Church, U.S.A. Teaching Fellow, University of Glasgow Divinity Hall 1928-1931. Instructor, Assistant Professor, and Associate Professor of Religion, Amherst College 1931-1945. Professor of Preaching, Duke University 1945-1968. Emeritus Professor of Preaching, Duke University 1968. Dean of the Chapel, Duke University 1968. Warrack Lecturer, 1963/4, "Preaching To Be Understood."

COCKBURN, James Hutchison. Born October 29, 1882 at Paisley, Scotland. Educated at University of Glasgow, M.A. (1904); Glasgow College, B.D. (1907). D.D. University of Glasgow 1943, Yale University 1948, Occidental, California 1948. D. Theol. University of Prague, 1947. L.H.D. Wooster, Ohio 1953. Assistant at Johnstone 1907-1908. Ordained October 9, 1908 to the ministry of the Church of Scotland. Minister Mearns 1908-1914; Battlefield, Glasgow 1914-1918; Dunblane Cathedral 1918. Chaplain to the Forces 1916-1917. Chaplain to the King 1944 and to the Queen 1951. Moderator of General Assembly of the Church of Scotland 1941. Director of the Department of Reconstruction of Christina Institutes in Europe, World Council of Churches 1945-1948. Warrack Lecturer, 1945, "The Church's Message for an Age of Turmoil" (unpublished). Died June 20, 1973.

COFFIN, Henry Sloan. Born January 5, 1877 at New York City. Educated at Yale University, B.A. (1897); New College, Edinburgh (1897-1899); University of Marburg (1899); Yale University, M.A. (1900); Union Theological Seminary, New York City, B.D. (1900). D.D. New York



University 1906, Yale University 1915, Harvard University 1922, Princeton, Columbia 1925, Glasgow University 1926, Union College 1928, Bowdoin 1944. LL.D. Wabash 1932, St. Andrews University 1934, Amherst College 1934, Hamilton College 1938. Litt. D. College of Ozarks 1931, Western Reserve University 1937, Faculte Libre de Theologie, Paris 1938. Ordained 1900 to the ministry of the Presbyterian Church, U.S.A. Minister Bedford Park Presbyterian Church, New York City 1900-1905; Madison Avenue Presbyterian Church, New York City 1925-1926. Professor Practical Theology, Union Theological Seminary, New York City 1904-1926; President of same 1926-1945 and President Emeritus 1945-1954. Moderator of Presbyterian Church, U.S.A. 1943-1944. Warrack Lecturer, 1926/7, "What To Preach." Died November 25, 1954.

COWAN, Arthur Aitken. Born June 6, 1883 at Glasgow, Scotland. Educated at University of Glasgow, M.A. (1903); Glasgow College. D.D. University of Glasgow 1950. Assistant Dowanhill, Glasgow 1906. Ordained January 7, 1907 to ministry of Free Church of Scotland. Minister Giffnock, Glasgow 1907-1919; Inverleith (formerly St. James), Edinburgh 1919-1959. Warrack Lecturer, 1954, "The Primacy of Preaching Today." Died September 19, 1959.

CRAIG, Archibald Campbell. Born December 3, 1888 at Kelso, Scotland. Educated at University of Edinburgh, M.A. (1910) and New College, Edinburgh. D.D. University of Edinburgh 1937, University of Glasgow 1961, University of Dublin 1961. Assistant at Pleasance 1920-1921. Ordained October 12, 1921 to ministry of Free Church of Scotland. Minister Glaston Erskine 1921-1926; Gilmorehill, Glasgow 1926-1930. Chaplain to University of Glasgow 1930-1939. Secretary to the Churches' Commission on International Friendship and Social Responsibility 1939-1942. First General Secretary of the British Council of Churches 1942-1946. Assistant Leader of Iona Community 1946-1947. Lecturer in Biblical Studies, University of Glasgow 1947-1957. Moderator of Church of Scotland 1961. War service, WWI, (Military Cross, 1918). Warrack Lecturer, 1952, "Preaching in a Scientific Age."

FARMER, Herbert Henry. Born November 27, 1892 at London. Educated at Cambridge University, B.A. (1914); M.A. (1918); Westminster College, Cambridge, B.S. (1917). D.D. University of Glasgow 1936. Ordained 1919 to the ministry of the Presbyterian Church, England. Minister Stafford Presbyterian Church, Stafford 1919-1922; St. Augustine's Presbyterian Church, New Barnet 1922-1931. Professor of Christian Doctrine and Ethics, Hartford Theological Seminary, Hartford, Connecticut 1931-1935. Professor of Systematic Theology and Apologetics, Westminster College, Cambridge 1935-1949. Professor of Divinity, University of Cambridge 1949-1960. Warrack Lecturer, 1941, "The Servant of the Word."

FLEMING, Archibald. Born December 27, 1863 at Perth, Scotland. Educated at University of Edinburgh, M.A. (1883). D.D. University of Edinburgh 1906. Assistant at St. Cuthbert's, Edinburgh 1887. Ordained September 25, 1888 to the ministry of the Church of Scotland. Minister Newton 1888-1897; Tron Parish, Edinburgh 1897-1902; St. Columba's, Point Street, London 1902-1941. Chaplain of the Royal Scots (Highlanders) 1898-1902 and the London Scottish 1903-1922. Editor of Life and Work 1898-1902. Warrack Lecturer, 1933. Died July 2, 1941.



GAULD, William Wallace. Born January 23, 1881 at Aberdeen, Scotland. Educated at University of Aberdeen, M.A. (1902); New College, Edinburgh. D.D. University of Aberdeen, 1945. Assistant at St. John's, Dundee 1906-1907. Ordained November 12, 1907 to ministry of the Free Church of Scotland. Minister Fairlie 1907-1911; Callander 1911-1920; Langside Hill, Glasgow 1920-1923; New North, Edinburgh 1923-1928; Queen's Cross, Aberdeen 1928-1953. Warrack Lecturer, 1938. Died May 4, 1956.

GOSSIP, Arthur John. Born January 20, 1873 at Hillhead, Glasgow, Scotland. Educated at University of Edinburgh, M.A. (1898). D.D. University of Edinburgh, 1929. LL.D. University of Glasgow 1946. Assistant at Morningside, Edinburgh 1898-1899. Ordained November 3, 1899 to the ministry of the Free Church of Scotland. Minister St. Columba's, Liverpool 1899-1901; Forfar West 1901-1910; St. Matthew's, Glasgow 1910-1921; Beechgrove, Aberdeen 1921-1928. Professor of Practical Theology and Christian Ethics, Glasgow College 1928-1945. Chaplain in WW I 1917-1918. Warrack Lecturer, 1925, "In Christ's Stead." Died May 26, 1954.

HUTTON, John Alexander. Born April 21, 1868 at Coatbridge, Scotland. Educated at University of Glasgow, M.A. (1888); U.P. College, Edinburgh. D.D. University of Glasgow 1915. Ordained April 13, 1892 to the ministry of the Free Church of Scotland. Minister Alyth, Perthshire 1892-1898; Bristo, Edinburgh 1898-1900; Jeamond, Newcastle 1900-1906; Belhaven, Glasgow 1906-1923; Westminster Chapel, London 1923-1947. Editor of British Weekly 1925-1946. Warrack Lecturer, 1921, "That The Ministry Be Not Blamed." Died January 13, 1947.

JARVIS, Ernest David. Born February 28, 1888 at Forfar, Scotland. Educated at University of St. Andrews, M.A. (Honors in Classics and English Literature 1909); New College, Edinburgh. D.D. University of St. Andrews 1943, University of Glasgow 1952. Assistant at New North, Edinburgh 1919-1920. Ordained May 4, 1920 to the ministry of the Free Church of Scotland. Minister Penicuik North 1920-1929; Wellington, Glasgow 1929-1958. War service 1915-1919. Moderator of Church of Scotland 1954. Warrack Lecturer, 1950, "If Any Man Minister." Died January 21, 1964.

JEFFREY, George Johnstone. Born December 19, 1881 at Alloa, Scotland. Educated at University of Glasgow, M.A. (1903); Glasgow College, B.D. (1907). D.D. University of Glasgow 1945. Assistant at Dowanhill, Glasgow 1907-1908; Camphill, Glasgow 1908. Ordained December 17, 1908 to ministry of the Free Church of Scotland. Minister John Knox, Stewarton 1908-1915; St. Mary's, Kircudbright 1915-1920; Kilmarnock High 1920-1928; Helensburgh Park 1928-1937; Sherbrooke, Glasgow 1937-1951. War service 1917. Moderator of Church of Scotland 1952. Warrack Lecturer, 1948, "This Grace Wherein We Stand." Died March 18, 1961.

JONES, John David. Born April 13, 1865 at Ruthin, England. Educated at Victoria University, B.A. (Honors in Classics 1886); Lancashire Independent College, M.A. (1889); University of St. Andrews, B.D. (1889). D.D. University of St. Andrews 1915; University of Wales, University of Manchester. Ordained 1889 to the ministry of the

Congregational Church, England. Minister Newland Church, Lincoln, England 1889-1898; Richmond Hill, Bournemoth, England 1898-1937. Moderator of Federal Council of Free Churches 1921-1923. Moderator of International Congregational Church 1930-1942. President of National Free Church Council 1938-1939. Warrack Lecturer, 1929. Died April 19, 1942.

KEIR, Thomas Henry. Born June 12, 1907 at Lander, Scotland. Educated at University of Edinburgh, M.A. (1927); New College, Edinburgh. Organist at Terregles 1923-1924 and at Dalkeith, Buccleuch Street 1925-1928. Assistant at Trinity College, Edinburgh; Lady Glenorchy's 1929-1930. Student missionary in United Church of Canada 1928. Ordained October 29, 1930 to the ministry of the Church of Scotland. Minister Bridgend, Perth 1930-1936; St. Luke's, Broughty Ferry 1936-1943; Holburn West, Aberdeen 1943-1950; St. Cuthbert's, Melrose 1950. Warrack Lecturer, 1960, "The Word In Worship."

MACGREGOR, William Malcolm. Born September 16, 1861 at Glasgow, Scotland. Educated at University of Edinburgh, M.A. (1880); Glasgow Free College. D.D. University of Glasgow 1904. LL.D. University of St. Andrews 1939. Ordained May 18, 1886 to the ministry of the Free Church of Scotland. Minister Troon, Portland Road 1886-1890; Renfield, Glasgow 1890-1898; St. Andrews, Edinburgh 1898-1919. Moderator of Free Church of Scotland 1919. Professor of New Testament Literature and Theology, Glasgow College 1919-1935. Principal of Trinity College, Glasgow 1928-1938. Warrack Lecturer, 1942, "The Making of a Preacher." Died July 12, 1944.

MCINTYRE, Robert Edmond. Born August 26, 1889 at Edinburgh, Scotland. Educated at Daniel Stewart's College, Edinburgh; actuarial student in Insurance Corporation 1907-1910; University of Edinburgh, M.A. (1913); New College, Edinburgh. D.D. University of Edinburgh 1950. Assistant at Broughton Place, Edinburgh 1919-1920. Ordained October 13, 1920 to the ministry of the Free Church of Scotland. Minister Callender 1920-1925; Giffnock Orchardhill 1925-1935; Morningside High, Edinburgh 1935-1960. War service 1914-1918. Warrack Lecturer 1949, "The Ministry Of The Word." Died April 13, 1961.

MACKENZIE, Hamish Currie. Born May 7, 1903 in Scotland. Educated at University of Glasgow, M.A. (1925); Glasgow College. Student assistant North Woodside, Glasgow 1924-1925. Youth Evangelist 1926. Assistant at Paisley St. James 1927-1928. Ordained March 20, 1929 to the ministry of the Free Church of Scotland. Minister Chalmers, Bridge of Allan 1929-1936; Giffnock Orchardhill 1936. Warrack Lecturer, 1963, "Teaching The Eternities."

MACLENNAN, David Alexander. Born April 15, 1903 at Boston, Massachusetts. Educated at University of Manitoba, B.A. (1936); McGill University, B.D. (1936); Yale University, M.A. (1949). D.D. University of Toronto 1943. Litt. D. Keuka College of State University of New York 1966. Ordained 1927 to the ministry of the United Presbyterian Church, U.S.A. Minister Hyde Park Presbyterian Church, Hyde Park, Massachusetts 1927-1928; Faith Presbyterian Church, Baltimore 1928-1930; Emmanuel Church, Montreal, Canada 1930-1936;

Trinity Eaton Memorial Church, Toronto, Canada 1936-1949; Brick Presbyterian Church, Rochester 1955-1967; First United Presbyterian Church, Pompano Beach, Florida 1967. Professor of Preaching and Pastoral Care, Yale University 1949-1955. Lecturer in Homiletics and Liturgics, Colgate Rochester Divinity School 1955-1967. Visiting Professor of Practical and Pastoral Theology, Westminster College, Cambridge 1954-1955. Warrack Lecturer, 1955, "Entrusted With The Gospel."

MACLEOD, George Fielden (Sir). Born June 17, 1895 at Glasgow, Scotland. Educated at Oriel College, Oxford, B.A.; University of Edinburgh; Union Theological Seminary, New York City. D.D. University of Glasgow 1937. War Service WWI. Missioner, British Columbia Lumber Camps 1922. Assistant at St. Giles, Edinburgh 1923-1924. Ordained December 17, 1924 to the ministry of the Church of Scotland. Minister St. Cuthbert's, Edinburgh 1926-1930; Govan 1930-1938. Moderator of the Church of Scotland 1957. Leader of the Iona Community 1938-1968. Warrack Lecturer, 1937, "Speaking The Truth In Love."

MCWILLIAM, Stuart Wilson. Born December 15, 1915 at Edinburgh. Educated at University of Edinburgh, M.A. (1936); Union Theological Seminary, New York City, S.T.M. (1940). Student assistant at St. Brides, Edinburgh 1936-1938 and at New North, Edinburgh 1938-1939. Locum tenum Edinburgh Pleasance 1940-1942. Ordained April 20, 1941 to the ministry of the Church of Scotland. Minister Paisley Sherwood 1946-1950; Beechgrove, Aberdeen 1950-1959; Wellington, Glasgow 1959. Chaplain WW II, 1942-1946. Warrack Lecturer, 1968/9, "Called To Preach."

MENZIES, Robert. Born March 2, 1880 at Weem, Aberfeldy, Scotland. Educated at University of St. Andrews, M.A. (1901); New College, Edinburgh. D.D. University of St. Andrews 1939. Assistant at Dundee Ryehill 1905. Ordained June 15, 1906 to the ministry of the Free Church of Scotland. Minister Coatdyke 1906-1910; Camp-hill, Glasgow 1910-1946. Chaplain to the Forces 1915-1916, 1918-1919. Warrack Lecturer, 1953, "Preaching And Pastoral Evangelism." Died May 22, 1971.

MILLIGAN, Oswald Bell. Born February 10, 1879 at Aberdeen, Scotland. Educated at University of Edinburgh, M.A. (1899), B.D. (1902). D.D. University of Edinburgh 1939. Assistant at Greenside, Edinburgh 1903-1906. Ordained May 11, 1906 to ministry of the Church of Scotland. Minister Wallacetown, Ayr 1906-1901; St. Leonard's, Ayr 1909-1919; Jedburgh 1919-1927; Corstorphine 1927-1940. War Service, WW I. Warrack Lecturer, 1940, "The Ministry of Worship." Died April 2, 1940.

NIEBUHR, Reinhold. Born June 21, 1892 at Wright City, Missouri. Educated at Elmhurst College, graduated (1910); Eden Theological Seminary, St. Louis, graduated (1913); Yale Divinity School, graduated (1914). D.D. University of Glasgow 1947, Oxford, Manchester, Yale, Harvard, Columbia, Pennsylvania, Amherst Universities. Ordained 1915 to the ministry of the Evangelical Synod in the U.S.A. Minister Detroit Evangelical Church, Detroit 1915-1928. Professor of Ethics and Theology, Union Theological Seminary, New York City 1928-1960. Warrack Lecturer, 1947, "Faith And History." Died June 1, 1971.



NILES, Daniel Thambyrajah. Born May 4, 1908 at Tellipallai, Ceylon. Educated at University College of Colombo, Ceylon; United Theological College, Bangalore 1929-1933 with B.D. 1933 received from Serampore; University of London, B.A. (with honors in Philosophy 1934). D.D. University of Chicago 1954, University of Serampore, India. Th. D. University of Budapest. Ordained 1936 to the ministry of the Methodist Church in Ceylon. North District Evangelist of the Methodist Church in Ceylon 1936-1939. Minister Methodist Church, Point Pedro, Ceylon 1946-1950; Methodist Church, Maradana, Ceylon 1950-1953. Superintendent Minister, St. Peter's Church, Jaffna, Ceylon 1953-1959. Teacher in Jaffna Central College, Ceylon 1928-1929, 1933-1935 and Principal of same 1953-1961. Evangelism Secretary in Geneva of the World Alliance of the Y.M.C.A.'s 1939-1940. First full-time Secretary of the National Council of Churches of Ceylon 1941-1945. Executive Secretary of the Department of Evangelism of the World Council of Churches 1953-1959. Harry Emerson Fosdick Professor, Union Theological Seminary, New York City 1959-1960. Chairman of the World's Student Christian Federation 1953-1960. First General Secretary of the East Asian Christian Conference 1957-1968 and Chairman of same 1968-1970. President of the Methodist Church of Ceylon 1968-1970. A President of the World Council of Churches 1968-1970. A pioneer of the Ecumenical Movement. Warrack Lecturer, 1957/8, "The Preacher's Calling To Be Servant." Died July 17, 1970.

PHILIP, Adam. Born May 1, 1856 at Glasgow, Scotland. Educated at University of Edinburgh, M.A. (Honors in Philosophy 1876); New College, Edinburgh; University of Leipzig (1878). D.D. University of Edinburgh 1921. Student assistant at Southport 1880 and at Leghorn 1880-1881. Assistant at Edinburgh Mayfield 1881. Ordained October 18, 1881 to the ministry of the Free Church of Scotland. Minister Longforgan (Invergowrie East) 1881-1945. Moderator of the Free Church of Scotland 1921. Warrack Lecturer, 1930, "Thoughts On Worship and Preaching." Died November 18, 1945.

PITT-WATSON, Ian. Born October 15, 1923 at Dalmeir, Dumbartonshire, Scotland. Educated at University of Edinburgh, M.A. (Honors in Philosophy and Moral Philosophy 1947), B.D. (1950). Student assistant at St. George's West, Edinburgh 1949-1950, Senior assistant at St. Giles' Cathedral, Edinburgh 1950-1952. Ordained October 20, 1950 to the ministry of the Church of Scotland. Chaplain to the University of Aberdeen 1952-1958. Minister St. James Parish Church, Forfar 1958-1961; New Kilpatrick Parish Church, Bearsden 1961-1972. Professor Practical Theology at Christ's College, Aberdeen 1972. Warrack Lecturer, 1972-74, "Theology is for Preaching" (unpublished).

READ, David Haxton Carswell. Born January 2, 1910 at Cupar, Scotland. Educated at University of Edinburgh, M.A. (Honors in English 1932); Montpellier, Strassbourg, France (1932-1933); Marburgh (1934); New College, Edinburgh, B.D. 1936. D.D. University of Edinburgh 1956, Yale University 1959, Lafayette College 1965; Hope College 1969. Litt. D. The College of Wooster 1966. Student Assistant at Edinburgh (Lothain Road) 1935-1936. Ordained October 1, 1936 to the ministry of the Church of Scotland. Minister Coldstream West



1936-1939; Greenbank 1939-1949. First Chaplain to the University of Edinburgh 1949-1955. Minister Madison Avenue Presbyterian Church, New York City 1956. Chaplain to the Forces 1939-1945 (Prisoner of war, June 1940-April 1945). Warrack Lecturer, 1951, "The Communication of the Gospel."

REID, James. Born 1877 at Leven, Scotland. Educated at University of Edinburgh, M.A. (1901); New College, Edinburgh. D.D. University of Edinburgh 1933. Ordained August 3, 1905 to the ministry of the Free Church of Scotland. Minister Oban, Dunollie Road 1905-1910; Paisley Sherwood 1910-1915; St. Andrews Presbyterian Church, Eastbourne, England 1915-1945. Moderator of the Presbyterian Church of England 1935. Ministered to Canadian troops in Eastbourne, during WW II. Warrack Lecturer, 1924, "In Quest of Reality." Died July 19, 1963.

SCLATER, John Robert Paterson. Born April 9, 1876 at Manchester, England. Educated at Emmanuel College, Cambridge, B.A. (1898), M.A. (1900); Westminster Theological School, Cambridge, B.D. (1902). D.D. University of St. Andrews 1917, Queen's University, Kingston, Ontario; Victoria University, Toronto. LL.D. University of Toronto. Ordained 1902 to the ministry of the Free Church of Scotland. Minister Green Hill Church, Derby 1902-1907; New North, Edinburgh 1907-1923; Parkdale Presbyterian Church, Toronto 1923-1924; Old St. Andrews Presbyterian Church, Toronto 1924-1949. Moderator of the United Church of Canada 1942-1944. Warrack Lecturer, 1922, "The Public Worship of God." Died August 24, 1949.

SCOTT, Andrew Boyd. Born March 12, 1875 in the county of Ayr, Scotland. Educated at University of Glasgow, M.A. (Honors in Mental Philosophy 1897); Glasgow College, B.D. (1900). D.D. University of Glasgow 1926. Assistant at North Morningside, Edinburgh 1900-1901. Ordained 1901 to the ministry of the Free Church of Scotland. Minister Newton Mearns 1901-1903; Paisley Sherwood 1903-1909; Lansdowne 1909-1930. War Service 1914-1919. Warrack Lecturer, 1928, "Preaching Week By Week." Died October 21, 1947.

SMALL, Robert Leonard. Born May 12, 1908 at North Berwick, Scotland. Educated at University of Edinburgh; New College, M.A. (1930); University of Berlin (1929); University of Zurich (1930-1931). D.D. University of Edinburgh 1957. Student assistant at St. Catherine's-in-Grange, Edinburgh 1929-1930. Ordained September 10, 1931 to the ministry of the Church of Scotland. Minister St. John's, Bathgate 1931-1935; Kilmarnock West High 1935-1944; Cramond 1944-1956; St. Cuthbert's, Edinburgh 1956. War Service 1940-1944. Moderator of Church of Scotland 1966. Warrack Lecturer, 1959, "With Ardour And Accuracy."

STEWART, James Stuart. Born July 21, 1896 at Dundee, Scotland. Educated at University of St. Andrews, M.A. (Honors in classics 1917); New College, Edinburgh, B.D. (1921); University of Bonn (1921-1922). D.D. University of St. Andrews 1945. Assistant at Barclay, Edinburgh 1922-1924. Ordained February 28, 1924 to the ministry of the Free Church of Scotland. Minister Auchterarder, St. Andrews, 1924-1928; Beechgrove, Aberdeen 1928-1935; North Morningside, Edinburgh 1935-1947. Professor of New Testament Language,

Literature and Theology, New College, Edinburgh, 1947-1966.  
 War service 1916-1918. Moderator of Church of Scotland 1963.  
 Warrack Lecturer, 1943, "Heralds of God."

WATT, Lauchlan Maclean. Born October 24, 1867 at Grantown, Scotland. Educated at University of Edinburgh, M.A. (1893); New College, Edinburgh, B.D. (1897). D.D. University of Edinburgh 1920. LL.D. University of Glasgow 1933. Missionary, Lochcarron 1894; Mission Church, Lochinver, 1895; Church work, Dalkeith 1896. Assistant Lady Glenrochy's Parish Church 1896. Ordained April 7, 1897 to the ministry of the Church of Scotland. Minister Turriff Parish 1897-1901; Alloa and Tullibody 1901-1911; St. Stephen's, Edinburgh 1911-1923; Glasgow Cathedral 1923-1934. Chaplain in WW I 1914-1917. Moderator of Church of Scotland 1933. Warrack Lecturer, 1931, "The Preacher's Life and Work." Died September 11, 1957.

WHALE, John Seldon. Born December 19, 1896 at Mevagissey, Cornwall, England. Educated at University of Oxford, B.A. (1922), M.A. (1926). D.D. University of Glasgow 1938. Ordained 1925 to the ministry of the Congregational Church, England. Minister Bowdon Downs Congregational Church, Altrinchin, Cheshire 1925-1929. Professor of Ecclesiastical History, Mansfield College, Oxford 1929-1933. President Cheshunt College, Cambridge 1933-1944. Headmaster Mill Hill School, London 1944-1951. Visiting Professor of Christian Theology, Drew University, New Jersey 1951-1953; and at University of Chicago 1959. Moderator of Free Church Federal Council 1942-1943. Warrack Lecturer, 1944, "The Liturgical Unity of Pulpit and Lord's Table" (unpublished).

WRIGHT, James. Born September 9, 1891 at Dumfries, Scotland. Educated at University of Edinburgh, M. A. (1911); New College, Edinburgh. Assistant at Barclay, Edinburgh 1915. Ordained October 26, 1916 to the ministry of the Free Church of Scotland. Minister Stearton Cairns 1916-1921; St. Mark's, Glasgow 1921-1925; Inverness Ness Bank 1925-1946; Boat of Garten and Kincardine 1946-1958. Warrack Lecturer, 1956, "A Preacher's Questionnaire." Died February 13, 1963.

## APPENDIX D

The Warrack Lecturers' Age  
And Number Of Years Spent In The Parish Ministry

<u>Year of Lecture</u>	<u>The Lecturer</u>	<u>Age Of Lecturer</u>	<u>Years In Parish Ministry</u>	<u>Number of Parishes Served</u>
1921	Hutton	53	29	4
1922	Sclater	46	20	2
1923	Black, J.	44	19	3
1924	Reid	47	18	3
1925	Gossip	52	25	4
1926/7	Coffin	49	26	2
1928	Scott	53	27	3
1929	Jones	64	40	2
1930	Philip	74	48	1
1931	Watt	63	34	4
1932	Anderson	66	34	3
1933	Fleming	69	44	3
1934	Cairns	68	36	3
1935	Burnet	51	24	4
1936	Berry	54	30	3
1937	MacLeod	41	12	2
1938	Gauld	57	30	5
1939	Black, H.	71	15	2
1940	Milligan	61	35	4
1941	Farmer	48	12	2
1942	MacGregor	81	33	3
1943	Stewart	46	19	3
1944	Whale	47	4	1
1945	Cockburn	63	37	3
1947	Niebuhr	54	13	1
1948	Jeffrey	66	39	5
1949	McIntyre	59	28	3
1950	Jarvis	62	30	2
1951	Read	41	13	2
1952	Craig	63	10	2
1953	Menzies	73	40	2
1954	Cowan	70	47	2
1955	MacLennan	52	22	4
1956	Wright	64	39	4
1957/8	Niles	50	13	3
1959	Small	51	27	4
1960	Keir	52	29	4
1961	Boyd	64	0	0
1962	MacKenzie	59	33	2
1963/4	Cleland	60	0	0
1968/9	McWilliam	52	27	3
1972-74	Pitt-Watson	49	14	2
Average		58	26	2 1/2

## APPENDIX E

Direct And Indirect References  
Acknowledged By The Warrack Lecturers

	<u>Preachers</u>	<u>Scottis Professors &amp; Principals</u>	<u>General Theologians</u>	<u>Poets And Writers</u>	<u>Poetry</u>	<u>Total No. References</u>
Hutton	7	1	2	7	4	46
Sclater	4	1	0	1	2	19
Black, J.	10	11	1	18	5	103
Reid	15	3	2	17	6	88
Gossip	37	17	0	39	3	211
Coffin	3	1	0	4	6	54
Scott	6	4	5	4	4	91
Philip	31	40	11	23	3	278
Watt	9	10	2	23	43	209
Cairns	0	13	1	17	3	88
Burnet	9	19	7	12	14	147
Berry	5	1	0	1	0	17
MacLeod	3	0	3	1	2	39
Milligan	0	1	5	0	0	43
Farmer	0	0	11	1	2	40
MacGregor	9	9	10	26	9	149
Stewart	47	11	7	32	30	211
Whale	0	0	21	2	4	51
Cockburn	0	1	5	0	3	60
Niebuhr	0	0	20	4	0	205
Jeffrey	10	11	0	11	9	103
McIntrye	8	4	1	6	6	76
Jarvis	1	2	0	0	0	24
Read	0	0	3	3	1	15
Craig	7	5	6	8	6	106
Menzies	26	12	9	12	12	102
Cowan	1	1	15	16	20	123
MacLennan	3	3	9	2	29	147
Wright	3	6	2	8	3	63
Niles	0	0	5	0	11	46
Small	4	7	0	0	2	24
Keir	5	5	18	5	4	132
Boyd	0	0	7	1	5	150
McKenzie	13	1	2	4	7	80
Cleland	3	2	7	1	0	94
McWilliam	2	4	8	0	0	24
<hr/>						
Total	271	206	205	299	258	



APPENDIX F  
References to Scottish Preacher  
19/20th Century

	John Keir	R. M. McCheyne	Joseph Leckie	Marcus Dods	Alexander Whyte	James Stalker	John Watson	John Kelman
	1819	1813	1826	1834	1836	1844	1850	1864
	1886	1843	1889	1909	1921	1927	1907	1929
Hutton	1		2					
Sclater					1			
Black				1	3			
Reid			1				1	
Gossip				4	10	1		
Coffin				1				
Scott	2							
Philip	2	2			2	1	1	
Watt				1			1	
Cairns								
Burnet				1				
Berry								
MacLeod	1							
Milligan								
Farmer								
MacGregor								
Stewart					7			
Whale								
Cockburn								
Niebuhr								
Jeffrey					1			
McIntyre								1
Jarvis					1			
Read								
Craig				1				
Menzies		2			1			
Cowan								
McLennan					1			
Wright								1
Niles								
Small					1			
Keir					1			
Boyd								
MacKenzie		1						
Cleland								
McWilliam								
Total	6	5	3	9	29	2	3	2

## APPENDIX G

References to English Preachers  
19/20th Century

	Cardinal J. H. Newman	Dean R. W. Church	E. W. Robert- son	R. W. Dale	Joseph Parker	C. H. Spurgeon	Dean W. R. Inge	J. H. Jewett
	1801	1815	1816	1829	1830	1834	1860	1863
	1890	1890	1853	1895	1902	1892	1954	1923
Hutton			1			1		1
Sclater					1			
Black			1			2		
Reid				3	3	1	1	
Gossip 5			3	1	2			
Coffin								1
Scott					1		1	
Philip		6	1	4	1	2		5
Watt 1			2					
Cairns								
Burnet			1			3	1	
Berry				3				1
MacLeod							1	1
Milligan								
Farmer								
MacGregor			1	2		1		
Stewart 1			1	3	5	6	1	
Whale								
Cockburn								
Niebuhr								
Jeffrey 2		1	2				2	1
McIntyre 2				3			3	
Jarvis								
Read								
Craig				1		1	1	
Menzies 1						1		2
Cowan								
MacLennan 1								
Wright								1
Niles								
Small				1				
Keir 1					2			
Boyd								
MacKenzie 1						3		
Cleland								
McWilliam								
Total	15	7	13	21	15	21	11	13

## APPENDIX H

References to American Preachers  
19/20th Century

	Jonathan Edwards	H. W. Beecher	Phillip Brooks	D. L. Moody	Billy Sunday	H. E. Fosdick	Halfred E. Luccock	Billy Graham
	1703	1813	1835	1837	1862	1878	1885	1918
	1758	1887	1893	1899	1935	1969	1960	
Hutton								
Sclater			1					
Black		2	1					
Reid		2	1					
Gossip	1							
Coffin								
Scott								
Philip			3					
Watt		1						
Cairns								
Burnet		1		1				
Berry		1						
MacLeod								
Milligan								
Farmer								
MacGregor			1					
Stewart		5	6					
Whale								
Cockburn								
Niebuhr								
Jeffrey								
McIntyre								
Jarvis								
Read								
Craig				1				
Menzies			1	2	1	3		5
Cowan								
MacLennan								
Wright								2
Niles								
Small						1		1
Keir								
Boyd								
MacKenzie	2			1				2
Cleland						1	1	
McWilliam			2					
Total	3	12	16	5	1	5	1	10

## APPENDIX I

## References to 4th-18th Centuries Preachers

	Chryso-	John	Jacques	Francois	J. B.	John	George
	stom	Donne	Bousset	Fenelon	Massillion	Wesley	Whitefield
	347	1571/2	1627	1651	1663	1703	1714
	407	1631	1704	1715	1742	1791	1770
Hutton	1						
Sclater		1					
Black							
Reid						3	
Gossip						11	
Coffin						1	
Scott					2		
Philip	1		1	1			
Watt	1					2	1
Cairns							
Burnet	1						
Berry							
MacLeod							
Milligan							
Farmer							
MacGregor						4	
Stewart	2	8				2	
Whale							
Cockburn							
Niebuhr							
Jeffrey		1					
McIntyre							
Jarvis							
Read							
Craig		1				1	
Menzies	1					5	1
Cowan						1	
MacLennan		1					
Wright							
Niles							
Small							
Keir	1						
Boyd							
MacKenzie	1						2
Cleland						1	
McWilliam							
Total	9	12	1	1	2	31	4



## APPENDIX J

## References to Scottish Professors

	Thomas	Rabbi	A. B. A. B.	Robert Henry	James	G. A. W. P.	H. F.	Donald
Hutton								
Sclater	1							
Black				1	5		1	
Reid	1							
Gossip	3	1			6			
Coffin	1							
Scott					2	1		
Philip	18	2	1	2	7	1	2	
Watt	2	1		4				
Cairns		2			6	2	1	
Burnet	4			1	10			
Berry								
MacLeod								
Milligan				1				
Farmer								
MacGregor			1	2	2	2		
Stewart	3	3			1	1		
Whale								
Cockburn							1	
Niebuhr								
Jeffrey	1				4	1		
McIntyre					3	1		
Jarvis					1		1	
Read								
Craig			1			1	1	
Menzies	2	1		2	2			
Cowan								
MacLennan						1	1	3
Wright					1			
Niles								
Small					1		1	
Keir				1		1	1	
Boyd								
MacKenzie	1							
Cleland	1		1					
McWilliam								
Total	38	10	2	7	52	10	5	1

## APPENDIX K

## References to Scottish Principles of Theological Colleges

	Fairbairn (G)	Caird (G)	Tulloch (St. A.)	Rainy (E)	Lindsay (G)	Martin (E)	MacGregor (G)	Cairns (A)	Miller (St. A.)	Watt (E)	Duncan (St. A.)	Baillie (E)
Hutton	1805	1820	1823	1826	1843	1857	1861	1862	1869	1879	1884	1886
Sclater	1874	1898	1886	1902	1914	1946	1944	1946	1940	1967	1965	1960
Black	3	1										
Reid		1		1								
Gossip		2		2			1					
Coffin												
Scott					1							
Philip		1		4			3					
Watt												
Cairns												
Burnet					1		1	1				
Berry	1											
MacLeod												
Milligan												
Farmer												
MacGregor				1								1
Stewart			1	1			1					
Whale												
Cockburn												
Niebuhr												
Jeffrey		1					1	1				1
McIntyre												
Jarvis												
Read												
Craig						1						
Menzies						1		1		2		
Cowan							1					1
MacLennan												1
Wright											1	
Niles												
Small												
Keir						2			1			1
Boyd												
MacKenzie												
Cleland												
McWilliam												1
Total	5	6	1	9	2	8	9	6	1	2	1	6

APPENDIX L  
References to Theologians

	Augustine 354/430	Aquinas 1225/1274	Luther 1483/1546	Calvin 1509/1564	Knox 1513/1572	Forsyth 1848/1921	John Orman 1860/1939	Martin Buber 1878/1965	Bultmann 1884/ 1884/	C. H. Dodd 1884/ 1884/	Tillich 1886/1965	Barth 1886/1968	Emil Brunner 1889/1966	Reinhold Niebuhr 1892/ 1892/	Oscar Cullman 1902/ 1902/	Bonhoeffer 1906/1945
Hutton	2															
Sclater																
Black			1													
Reid			1			1										
Gossip																
Coffin																
Scott	1		1			3										
Philip		1	4	1	2	1	2									
Watt	2															
Cairns	1															
Burnet	3		2	1								1				
Berry																
MacLeod		1	1		1											
Milligan			2	1	2											
Farmer	1						3	2		2		2	1			
MacGregor	5		3	2												
Stewart	2		1				1							3		
Whale		1	15	1						3		1				
Cockburn				1								3	1			
Niebuhr	9	7	4													
Jeffrey																
McIntyre								1								
Jarvis																
Read	2			1												
Craig			1					1				3		1		
Menzies			1	3					1			4				
Cowan			2						2	3	2	2	4	1	1	
MacLenhan			1					1	1	2			1	1	1	1
Wright			1											1		
Niles			2						1			1				1
Small																
Keir	1			3		6	1		1	1		1	1	2	1	
Boyd	1	1									1	2	1			1
MacKenzie			1		1											
Cleland			1	1	1	2				2						
McWilliam						4			1	1		2				
Total	30	11	45	15	7	17	7	3	4	14	6	22	9	9	3	3

APPENDIX M  
References to Poets and Poetry

	Geoffrey Chaucer	William Shakespeare	John Milton	Robert Burns	William Wordsworth	Robert Browning	Total Us of Poetr and Hymn
	1340	1564	1608	1759	1770	1812	
	1400	1616	1674	1796	1850	1889	
Hutton						2	4
Sclater							2
Black		3	1				5
Reid							6
Gossip		1	1			5	3
Coffin							6
Scott					1		4
Philip		3			1	2	3
Watt	2	4	2	2	2	6	43
Cairns				2	1	1	3
Burnet				1	2	1	14
Berry							0
MacLeod							2
Milligan							0
Farmer							2
MacGregor	1	2	4	4		2	9
Stewart	1	1	3			2	30
Whale					2		4
Cockburn							3
Niebuhr							0
Jeffrey		1				1	9
McIntyre		1		1			6
Jarvis							0
Read	1						1
Craig							6
Menzies	1			2		1	12
Cowan		1			1	2	20
MacLennan							29
Wright		1	1				3
Niles							11
Small							2
Keir							4
Boyd					1		5
MacKenzie	1	1					7
Cleland							0
McWilliam							0
Total	8	19	12	12	11	25	257



APPENDIX N  
References to Writers

	Richard Baxter 1615/1691	John Bunyan 1628/1688	Jonathan (Dean) Swift 1667-1745	Samuel Johnson 1709/1784	Samuel Coleridge 1772/1834	Thomas Carlyle 1795/1881	R. W. Emerson 1803/1882	R. L. Stevenson 1850/1894	Arthur Quiller Couch 1863/1944	G. K. Chesterton 1874/1936	C. L. Lewis 1898-	Dorothy Sayers 1893-1957
Hutton						1	2	1				
Sclater								1				
Black			2	1	4	3	2	1				
Reid	2	8					2	5				
Gossip	2		4	9	5	6	3	1	1	1		
Coffin	1					1		2				
Scott				1			1	1				
Philip		1		4	1	1	7		1	1		
Watt					3			2				
Cairns			1		2	2	1	3	2	2		
Burnet					1	1	2	4				
Berry								1				
MacLeod							1					
Milligan												
Farmer												
MacGregor		5	1	1	2		3		1			
Stewart	10	1				4		1	2	5		2
Whale												
Cockburn												
Niebuhr												
Jeffrey		3		3	1	1	1					
McIntyre						3						
Jarvis												
Read				1								1
Craig							1				5	2
Menzies	1				1	1	3		1	1		
Cowan			1	1		2	1	1	3			1
MacLennan		1					1					
Wright		2			1	1	1				1	
Niles												
Small												
Keir					1				1	1		1
Boyd												
MacKenzie	1										1	
Cleland										1		
McWilliam												
Total	17	21	9	21	22	27	32	24	12	13	7	7

## APPENDIX O

Lectureship On Preaching  
For The College Of  
The Congregational Church In England And Wales

In 1963 a lectureship on preaching was inaugurated for the Colleges of The Congregational Church in England and Wales. Three lectures are delivered at two Colleges yearly. The name of the lecturers plus the year and place they delivered their series follow.

<u>Year</u>	<u>Lecturer</u>	<u>Colleges</u>
1963/64	Rev. H. S. Stanley	Northern Cheshunt
1964/65	Rev. John Huxtable	Mansfield Western
1965/66	Rev. R. T. Brooks	Paton New
1966/67	Rev. A. E. Gould	Northern Swansea
1967/68	Rev. Peter Barraclough	Cheshunt Mansfield
1968/69	Rev. Kenneth Slack	New Northern
1970/71	Rev. John Murray	Swansea Cheshunt/Westminster
1972/73	Rev. H. A. Jacquet	New Mansfield

The only lectures which have been published are those of William John Fairchild Huxtable. They are part of his book The Preacher's Integrity published by Epworth Press, 1966.

## APPENDIX P

The Institute For Homiletical Studies  
Of The Western North Carolina Conference Of The  
Methodist Church

The idea of a continuing homiletical education program for ministers of the Western North Carolina Conference of the Methodist Church, grew out of concerns about the role of preaching expressed by Bishop Earl G. Hunt, Jr. in a meeting of the Cabinet, October 1964. By 1966, creative opportunities for continued study in homiletics were available to the ministers of this conference. The opportunities are fivefold.

(1) First there is the "Bishop's Reading Program In Homiletics." This reading program includes an annually revised list of recommended books on preaching, a special 'Bishop's Book on Preaching,' which is selected annually, and 'Reading Groups' in each district of the Conference focusing on the book selected annually for study. A list of 'Recommended Books For Reading By Laymen' is also published annually.

(2) The second opportunity for continuing homiletical education is the "Clinic In Preaching For Approved Supply Ministers." This clinic is held in several districts of the Conference. It annually provides twenty-four hours of lectures and critique groups on sermon content, communication and construction.

(3) The "Lectures On Preaching," the third opportunity for homiletical stimulation, brings to the Conference internationally recognized preachers, teachers and theologians. The lectures are held annually over a three day period and include no less than sixteen hours of lectures, sermons, and clinical sessions. The lecturers have been: The Rev. Dr. James S. Stewart, retired minister and professor, Edinburgh, in 1967; Bishop Francis G. Ensley, Bishop of the Ohio West Area of the United Methodist Church, Columbus, Ohio, in 1968; The Rev. Dr. Bryant M. Kirkland, pastor of the Fifth Avenue Presbyterian Church in New York City, in 1969; The Rev. Dr. A. Leonard Griffith, minister of the Deer Park United Church, Toronto, in 1970; and The Rev. Dr. Leighton Ford, worldwide evangelist of Charlotte, North Carolina, in 1971. (It may also be noted that the "Lectures On Preaching," like the Lyman Beecher Lectures and the Warrack Lectures, were endowed by a layman. Mr. George D. Finch of Thomasville, North Carolina provided the funds for this annual series of lectures.)

(4) A fourth area for creating homiletical interest is the "Award Sermon Challenge." Each minister in the Conference who has served less than six years in the parish ministry may submit a written sermon which he had preached in his congregation during the past year. Rewards include a 250 dollar gift for the purpose of attending a Continuing Education program; gifts of 75 dollars and 35 dollars for purchasing books; and gifts of Certificates of Recognition as District Sermon Awards.

(5) The fifth opportunity for growth in homiletical learning is the "Dialog Sessions With Young Ministers." These sessions allow ministers who have served six years or less in the parish to meet annually in small groups with the Bishop and fellow ministers to discuss preaching and to provide "feed-back" on the reading program and other aspects of the "Institute For Homiletical Studies."

Through the year 1971, a very high percentage of men eligible to attend the clinics, dialogue sessions and lectures on preaching have been present.

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Source material used for the above includes two pamphlets: "An Introduction To The Institute For Homiletical Studies Of The Western N. C. Conference Of The Methodist Church" printed in 1966, and "Institute For Homiletical Studies" printed in 1971. Both were sent to the writer by the Founder of the "Lectureship On Preaching," Mr. Finch.



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